



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name **Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)**

1. The Praise(is) for Allah Who[He] created the Heavens <sup>w</sup> and the Earth <sup>w</sup> and [He] made the darknesses <sup>w</sup> and the illumination <sup>x</sup> ; afterwards who <sup>r</sup> they <sup>z</sup> disbelieved by their Lord <i>ya'adeloona</i> ( <i>they<sup>z</sup> equalize i.e. they partner other deities by Allah</i> ).	الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ
2. He Who created you <sup>b</sup> of a mud; afterwards [He] judged <i>ajalan</i> <sup>1403</sup> (term-limit), and <i>ajalon</i> (= <i>ajalan</i> ) <i>musamma</i> <sup>1404</sup> (that which is designated and/or named) <i>endabo</i> (by His munificence/by His Rule); afterwards you <sup>z</sup> dubitate.	هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ
3. And He (is) Allah in the Heavens <sup>w</sup> and in the Earth <sup>w</sup> ; [He] knows your <sup>n</sup> secret and your <sup>n</sup> disclosure <sup>1405</sup> and [He] knows what you <sup>z</sup> earn.	وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ
4. And not <i>ta'tee</i> (comes/ being sent) (to) them of an <i>Aya'ten</i> <sup>w</sup> (miracle/ sign/ message) of their Lord's <i>Aya'te</i> <sup>w</sup> (miracles/- signs/ messages) <sup>w</sup> except they <sup>z</sup> were <i>a'n</i> (off) it <sup>w</sup> shunners.	وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ
5. So <i>qad</i> (already and affirmatively) they <sup>z</sup> denied by the right <sup>x</sup> <i>lamma</i> (when/ whence) it <sup>x</sup> came (to) them; so will <i>ya'tee</i> (approach/ come to) them <i>an'ba'o</i> <sup>1406</sup> (significant-and-availing-news) (of) what they <sup>z</sup> were by it <sup>x</sup> <i>yastab'zeoona</i> (jesting/ affirmably jesting).	فَقَدْ كَذَبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ
6. Have not seen they <sup>z</sup> how-many <sup>1407</sup> We perished of before them of a generation We established-/empowered <sup>1408</sup> them in the Earth <sup>w</sup> what not [We] established-/empowered [for] you <sup>z</sup> ; and We sent the Heaven <sup>w</sup> over them ( <i>showering</i> ) abundantly; and We made the rivers run from beneath them then We ( <i>caused</i> ) them( <i>to</i> ) perish by their offenses and We established-/found from after them generation [others] <sup>1409</sup> .	أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّهِمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَهُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَىٰ مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ
7. And had <i>naẓzalna</i> (We recurrently descended) on you <sup>g</sup> a book <sup>x</sup> in a paper ( <i>parchment</i> ) then touched it <sup>x</sup> they <sup>z</sup>	وَلَوْ نَزَّلْنَاهُ عَلَىٰكَ كِتَابًا فِي قِرْطَاسٍ

<sup>1403</sup> The word “الأجل” means term-limit, see اللسان!

<sup>1404</sup> The word “*musamma*” is masculine, singular, subjective noun, meaning: that which is designated and/ or named!

<sup>1405</sup> The word “الجهر” is a subjective, singular, masculine noun, meaning that which is disclosed, and disclosure is the closest in the sense of “exposure!” The word “loudening,” in terms of sound, does not seem applicable here!

<sup>1406</sup> See the Lexicon attached to this Translation for “*naba'a*!”

<sup>1407</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long?”

<sup>1408</sup> The word “مكن” in “مَكَّنَّهِمْ” means “found” or “established.” It also means “enabled” or “empowered!” Clearly, the English word “established” does not imply or connote the same as “مكن” *per se*!

<sup>1409</sup> The word “قرن” = “generation” is a group of generally contemporaneous individuals regarded as having common cultural or social characteristics and attitudes! Thus, the word “آخرين” = “others” is very apt description for the individuals of the “generation” and not as all lumped together!

by their hands surely ( <i>would have</i> ) said who <sup>r</sup> they <sup>z</sup> disbelieved: <i>en</i> ( <i>not</i> ) this except a magic manifest.	فَلَمَّسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾
8. And said they <sup>z</sup> : <i>lawla</i> ( <i>why have not</i> ) ( <i>been</i> ) descended on him an angel; and had We descended an angel surely ( <i>would have been</i> ) judged/finished the matter; afterwards not they <sup>z</sup> ( <i>be</i> ) reprieved.	وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾
9. And had We made him an angel surely We ( <i>would have</i> ) made him a man ( <i>to deal with men</i> ) and surely We ( <i>would have</i> ) added on them what they <sup>z</sup> ( <i>are</i> ) addling.	وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾
10. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) <i>istoh'ze'a</i> ( <i>had beenjested/affirmablyjested</i> ) by messengers of before you <sup>g</sup> ; then <i>haqa</i> ( <i>deservedly besieged</i> ) by whom <sup>r</sup> scoffed they <sup>z</sup> of them what they <sup>z</sup> were by it <sup>x</sup> <i>yastab'zeona</i> ( <i>affirmably jesting they<sup>z</sup></i> ).	وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِّن قَبْلِكَ فَحَقَّ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٠﴾
11. Let-say [ <i>you<sup>s</sup></i> ]: let-tread you <sup>z</sup> in the land; <sup>w</sup> afterwards let-look you <sup>z</sup> how [was] the deniers' consequence <sup>w</sup> .	قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَنَقِبَةُ الْمَكْذِبِينَ ﴿١١﴾
12. Let-say [ <i>you<sup>s</sup></i> ]: for whom <sup>a</sup> what ( <i>are</i> ) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; let-say [ <i>you<sup>s</sup></i> ]: for Allah; [ <i>He</i> ] wrote on Himself <sup>w</sup> the mercy <sup>w</sup> surely assuredly <sup>1410</sup> gathers you <sup>b</sup> [ <i>He</i> ] to The <i>Qeyamatey's<sup>w</sup></i> ( <i>Judgment's</i> ) Day <sup>x</sup> no suspicion ( <i>is</i> ) in it <sup>x</sup> ; who <sup>r</sup> lost they <sup>z</sup> their selves <sup>w</sup> verily they believe not.	قُلْ لِّمَن مَّا فِي السَّمٰوٰتِ وَالْأَرْضِ قُلْ لِلّٰهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةً لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾
13. And for Him ( <i>are</i> ) what reposed in the night and in the day; and He ( <i>is</i> ) The <i>Sameeo</i> <sup>1411</sup> ( <i>The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer</i> ) The Omniscient.	﴿١٣﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾
14. Let-say [ <i>you<sup>s</sup></i> ]: do other than Allah <i>attakbetho</i> <sup>1412</sup> ( <i>I take and presume</i> ) a <i>wa'leyan</i> ( <i>guardian/ally</i> ); the Heavens <sup>w</sup> and the Earth's <sup>w</sup> <i>Fatte're</i> ( <i>innately-perfect-Originator</i> ); while <i>youtt'emo</i> ( <i>[He] gives to: ingest/feed</i> ) and [ <i>He</i> ] ( <i>is</i> ) not <i>youtt'amo</i> ( <i>given to: ingest/feed</i> ); let-say [ <i>you<sup>s</sup></i> ]: that I ( <i>had been</i> ) commanded that [ <i>I</i> ] be first ( <i>of</i> ) who <sup>p</sup> <i>aslama</i> ( <i>he became Muslim</i> ); and let-not you <sup>g</sup> assuredly be of the <i>mushbrekeena</i> ( <i>he-they who partner deities with Allah/he-polytheists</i> ).	قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾
15. Let-say [ <i>you<sup>s</sup></i> ]: verily I fear/know <sup>1413</sup> <i>en</i> ( <i>if</i> ) I disobeyed my Lord a great day's torment.	قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾
16. Whomever ( <i>is to be</i> ) parried <i>a'n</i> ( <i>off/regarding</i> ) him then-day then <i>qad</i> ( <i>already and affirmatively</i> ) [ <i>Allah</i> ] <i>ra'hema</i> ( <i>had accorded mercy<sup>w</sup> to</i> ) him; and <i>tha'leka</i> ( <i>that-afar-it/that</i> ) ( <i>is</i> ) the win the manifest.	مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَٰلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾
17. And <i>en</i> ( <i>if</i> ) touches you <sup>g</sup> Allah by a harm <sup>x</sup> then no a remover <sup>1414</sup> for it <sup>x</sup> except Him; and <i>en</i> touches you <sup>g</sup> [ <i>He</i> ]	وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا

<sup>1410</sup> The "ل" in "لِيَجْمَعَنَّكُمْ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

<sup>1411</sup> See the *Lexicon* attached to this Translation for this multi-meaning word = "المسمع"

<sup>1412</sup> The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "اِفتعال" for "الِاتِّخَاذَ", as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and making and presuming something about what was taken! Thus, it is not just the mere taking!

<sup>1413</sup> Linguistically the word "خَفَتَ" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

by a <i>khayren</i> <sup>x</sup> ( <i>mercy/goodness /possession/ provision</i> ) <sup>x</sup> so He ( <i>is</i> ) over everything Omnipotent.	كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ يَخْتَرُ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٦٨﴾
18. And He ( <i>is</i> ) The Subduer, above His <i>eba'de</i> ( <i>worshippers-/submitters/slaves</i> ); and He ( <i>is</i> ) The <i>Hakeemo</i> <sup>1415</sup> ( <i>infinite hekma</i> <sup>1416</sup> Possessor) The Proficient.	قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لَأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ ءَالِهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٦٩﴾
19. Let-say [ <i>you</i> <sup>s</sup> ]: what a thing ( <i>is</i> ) bigger a testimony <sup>w</sup> ; let-say [ <i>you</i> <sup>s</sup> ]: Allah ( <i>is</i> ) Witnesser/Testifier between me and [between] you <sup>b</sup> ; and ( <i>had been</i> ) revealed <sup>1417</sup> to me this The Qur'an <sup>x</sup> to [I] warn you <sup>b</sup> by it <sup>x</sup> ; and whomever it <sup>x</sup> reached; do surely you <sup>b</sup> witness/-testify that ( <i>there are</i> ) with Allah other deities; let-say [ <i>you</i> <sup>s</sup> ]: [I] witness/testify not; let-say [ <i>you</i> <sup>s</sup> ]: verily only He ( <i>is</i> ) One <i>Elahon</i> ( <i>Deity</i> ) and indeed I am a disclaimant/absolver <sup>1418</sup> ( <i>of myself</i> ) of what you <sup>z</sup> partner ( <i>deities with Him</i> ).	الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧٠﴾ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٧١﴾
20. Whom <sup>r</sup> <i>aa'tayna</i> ( <i>We accorded/given</i> ) [them] the book, <sup>x</sup> they <sup>z</sup> know him/it <sup>x1419</sup> like what they <sup>z</sup> know their sons; who <sup>r</sup> they <sup>z</sup> lost their selves so they believe not.	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٢﴾
21. And who <sup>a</sup> ( <i>is</i> ) wronger <sup>1420</sup> than who <sup>p</sup> <i>iftra</i> ([ <i>he</i> ] <i>crafted a lie for fraudulent end</i> ) on Allah a lie or [ <i>he</i> ] denied by His <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/The Qur'an</i> ); verily it <sup>x</sup> not prosper the <i>dha'lemoona</i> <sup>1421</sup> ( <i>injustice-doers</i> ).	ثُمَّ لَمْ تَكُنْ فَتَنْتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٧٣﴾
22. And day [ <i>We</i> ] throng them together afterwards [ <i>We</i> ] say to whom <sup>r</sup> they <sup>z</sup> partnered ( <i>deities with Allah</i> ): where( <i>are</i> ) your <sup>n</sup> partners whom <sup>r</sup> you <sup>c</sup> were claiming.	أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٤﴾
23. Afterwards not was their essay <sup>w</sup> except that they <sup>z</sup> said: by Allah our Lord we were not <i>mushrekeena</i> ( <i>be-they who partner deities with Allah/be-polytheists</i> ).	
24. Let-look [ <i>you</i> <sup>s</sup> ] how they <sup>z</sup> lied on their selves <sup>w</sup> and strayed a'n( <i>off/ regarding</i> ) them what they <sup>z</sup> were <i>yaftarona</i> ( <i>they<sup>z</sup> craft a lie for fraudulent end</i> ).	

<sup>1414</sup> The word “كَاشَفَ” is a masculine, singular noun with many meanings, in this case “remover!”

<sup>1415</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>1416</sup> See the *Lexicon* attached to this Translation for “hekma”!

<sup>1417</sup> The word “أُوحِيَ” denotes at least six diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded); and “الوحي” is fire or king! See اللسان!

<sup>1418</sup> The word “بَرِيءٌ” or “بِرْءٌ” means “disclaimant” in two distinct senses: (a) In the sense of *he* (the Prophet, SAWS) disclaims (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim! In other words, he disclaims/absolves himself from such associations!

<sup>1419</sup> In this case they know Mohammad (SAWS), or The “Qur'an,” or the truth in it<sup>x</sup>.

<sup>1420</sup> See the *Lexicon* attached to this Translation for “ظالم” = “ظالم” = “injustice-doer” and “أظلم” = “wronger”

<sup>1421</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!



<p>25. And of them who<sup>p</sup> <i>yasta'meao</i> (affirmably-listens) to you<sup>g</sup>; and We made over their hearts coverts<sup>x</sup> that not they<sup>z</sup> understand it<sup>x1464</sup>; and in their ears <i>wagran</i> (bearing-beaviness); and <i>en</i> (if) they<sup>z</sup> see every <i>Aya'ten</i><sup>w</sup> (miracles/ sign/ proof/ Qur'anic statement) not believe they<sup>z</sup> by it<sup>w</sup>; until if came they<sup>z</sup> (to) you<sup>g</sup> they<sup>z</sup> mutually dispute you<sup>g</sup>; say who<sup>r</sup> they<sup>z</sup> disbelieved: <i>en</i> (not) this except the [firsts'] (ancients') fables.</p>	<p>وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلًّا آيَةً لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ مُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾</p>
<p>26. And they forbid <i>a'n</i> (regarding) it<sup>x</sup> and they withdraw <i>a'n</i> (off) it<sup>x</sup>; and <i>en</i> (not) perish they<sup>z</sup> except their selves<sup>w</sup> while they<sup>z</sup> perceive not.</p>	<p>وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾</p>
<p>27. And if<sup>1465</sup> [you<sup>s</sup>] see <i>edh</i> (when) (had been) stood they<sup>z</sup> over The Fire<sup>w</sup> then said they<sup>z</sup>: <i>yalaytana</i> (O, for a longing of us) <i>nurraddo</i><sup>1466</sup> ([we] be forthwith-returned) and not deny [we] by our Lord's <i>Aya'te</i><sup>w</sup> (miracles/ Qur'anic statements) and we be of the believers.</p>	<p>وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾</p>
<p>28. Rather appeared for them what they<sup>z</sup> were concealing of before; and if <i>ruddo</i><sup>1467</sup> (had been forthwith-returned they<sup>z</sup>) surely (would have) returned they<sup>z</sup> for what they<sup>z</sup> (had been) debarred <i>a'n</i> (regarding) it<sup>x</sup> and verily they surely (are) liars.</p>	<p>بَلْ يَدَّبَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا هُمْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾</p>
<p>29. And said they<sup>z</sup>: <i>en</i> (not) it<sup>w</sup> except our life<sup>w</sup> (of) the world<sup>w</sup> and not we (are) surely <i>mub'ootheena</i><sup>1468</sup> (ones to be resurrected).</p>	<p>وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾</p>
<p>30. And if [you<sup>s</sup>] see <i>edh</i> (when) (had been) stood they<sup>z</sup> on their Lord said [He]: is not this by the right; said they<sup>z</sup>: <i>bala</i><sup>1469</sup> (certainly-not); by<sup>1470</sup> our Lord; said [He]: so let-taste you<sup>z</sup> the torment by what you<sup>c</sup> were disbelieving.</p>	<p>وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾</p>
<p>31. <i>Qad</i> (already and affirmatively) lost who<sup>r</sup> they<sup>z</sup> denied by Allah's <i>lega'a</i> (meeting) until if/when came<sup>w</sup> (to) them the Hour<sup>w1471</sup> suddenly; said they<sup>z</sup>: O, our <i>hasrata</i><sup>w1472</sup> (ardent contritions)<sup>w1473</sup> over what <i>farrattna</i><sup>1474</sup> (we had-remiss) in it<sup>w</sup> while they<sup>z</sup> bear their <i>aw'zara</i><sup>1475</sup></p>	<p>قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَنْحَسِرَتْنَا عَلَىٰ مَا فَرَّطْنَا</p>

<sup>1464</sup> That is understand your say<sup>x</sup> of The Qur'an!

<sup>1465</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence! Such a “لو” amounts to “if” or “when!” See هشام! مغني اللبيب، ابن هشام

<sup>1466</sup> The word “نرد” is rooted in “رد” meaning forthwith-returned; example the greeting must be “forthwith-returned.” Allah says: “And when (had) been greeted you<sup>c</sup> (are) by a greeting<sup>w</sup> then let-greet you<sup>z</sup> by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it<sup>w</sup>.” (S4:86)

<sup>1467</sup> Ibid.

<sup>1468</sup> The word “mub'ootheen” is a masculine plural objective noun for which there is no English equivalent!

<sup>1469</sup> The word “bala”= “certain-not” is absolutely not synonymous to “yes”= “نعم” see the Lexicon attached to this Translation for more elaboration!

<sup>1470</sup> This “و” in “و ربنا” is “أو القسم” See إعراب القرآن، لمحمود صافي

<sup>1471</sup> That is the “Hour” of death or the “Hour” meaning The Day of Judgment!

<sup>1472</sup> The word “أشد الندم” is “التاج” see التاج! Thus we qualify the word “contrition” by ardent to indicate such strength of contrition!

<sup>1473</sup> Ibid!

<sup>1474</sup> The word “farratta”= “فرط” in “فرطنا” is best described by the word “remiss” which is an adjective and all its synonyms are also adjectives as expected! But “فرط” and “فرطنا” all are verbs in the past tense! So I chose “had-remiss!”

<sup>1475</sup> The word “وزر”= “وزر” in the word “أوزارهم” means: heavy: burden/ sin/ offense! Translated parenthetically here as “heavy: burden/ sin/ offense” as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for the “وزير”= “vizier” because he carries the heavy burden of the King to administer the

(ill-burdens/sins/offenses) over their backs; indeed fouled what <i>ya'zzeroona</i> (they <sup>z</sup> ill-burden/sin/offend).	فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ ﴿٦﴾
32. And not the life <sup>w</sup> (of) the world <sup>w</sup> except a play and an amusement; and indeed the Hereafter's <sup>w</sup> home <sup>w</sup> (is) <i>kbayron</i> (choicer/superior/worthier) for whom <sup>r</sup> <i>yattaqoona</i> (they who reverently guard not to displease Allah) do then not reason you <sup>z</sup> .	وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٧﴾
33. <i>Qad</i> <sup>1476</sup> (iteratively and affirmatively) [We] know verily it <sup>x</sup> surely saddens you <sup>g</sup> which <sup>x</sup> they <sup>z</sup> say; so surely they not deny you <sup>g</sup> ; [and] but the <i>dha'lemeena</i> <sup>1477</sup> (injustice-doers) by Allah's <i>Aya'te</i> <sup>w</sup> (miracles/ <i>Qur</i> 'anic statements) reject they <sup>z</sup> .	قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَتَحَدَّثُونَ ﴿٨﴾
34. And <i>laqad</i> (verily, already and affirmatively) (had been) denied <sup>w</sup> messengers <sup>x</sup> of before you <sup>g</sup> then <i>ssabaro</i> (they held on patiently) over what (had been) denied they <sup>z</sup> and (had been) annoyed they <sup>z</sup> until came (to) them Our succor; and no substituter for Allah's words <sup>w</sup> ; and <i>laqad</i> (verily, already and affirmatively) came (to) you <sup>g</sup> of the <i>naba'e</i> <sup>1478</sup> (piece-of-significant-and-availing-news) (of) the <i>mursaleena</i> (sent-messengers).	وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرُوا عَلَى مَا كَذَّبُوا وَأَوْدُوا حَتَّى أَتَيْنَاهُمْ نَصْرَنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَإِ الْمُرْسَلِينَ ﴿٩﴾
35. And <i>en</i> (if) [was] enlarged on you <sup>g</sup> their shunning then <i>en</i> you <sup>g</sup> could to <i>tabtaghey</i> <sup>1479</sup> ([you <sup>s</sup> ] earnestly-quest) a tunnel in the Earth <sup>w</sup> or a ladder[in] the sky <sup>w</sup> so <i>ta'teya</i> ([you <sup>s</sup> ] approach/come to) them by an <i>Aya'ten</i> <sup>w</sup> (miracle/sign-/proof) and had willed Allah surely (would have) gathered them[He] on the aright-guidance; so let-not assuredly be [you <sup>s</sup> ] of the <i>ja'beleena</i> <sup>1480</sup> (they who act ignorantly or incorrectly).	وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونُ مِنَ الْجَاهِلِينَ ﴿١٠﴾
36. Verily only <i>yestajeebo</i> <sup>1481</sup> (compliantly-answer) who <sup>r</sup> they <sup>z</sup> listen; and the decedents resurrects <sup>1482</sup> them Allah; afterwards to Him (to be) returned they <sup>z</sup> .	إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿١١﴾
37. And said they <sup>z</sup> : <i>lawla</i> (why have not) <i>nozzeela</i> (been recurrently descended) on him an <i>Aya'ton</i> <sup>w</sup> (miracle) from his Lord; let-say [you <sup>s</sup> ]: verily Allah (is) <i>Qadir</i> <sup>1483</sup> (He-Who is capable of: giving/doing/enforcing/causisng) on to <i>younazzeelo</i> (iteratively descends [He]) an <i>Aya'tan</i> <sup>w</sup> (miracle);	وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُزِلَّ آيَةً وَلَكِنَّ

affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "burden" by the word "ill" as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*!

<sup>1476</sup> The particle "*Qad*" preceding a *future tense* means "للتوكيد و التأكيد" = "iteratively and affirmatively," different than in the case of following a *past tense*! See *المغني*!

<sup>1477</sup> The "*ظالمين*" = "the injustice-doer," as "*الظلم*" = "injustice!"

<sup>1478</sup> See the *Lexicon* attached to this *Translation* for "*naba'a*!"

<sup>1479</sup> The word "*ابْتَغَى*" = "*طلب حثيثاً*" meaning: *earnestly quested*!

<sup>1480</sup> The word "*جاهلين*" = "*jabeleena*" is rooted in "*جهل*" meaning: (1) was ignorant of, (2) *believed in some thing contrary to reality*, (3) *did some thing not correct*! So the "*jabiloona*" are *they who act ignorantly or incorrectly*!

<sup>1481</sup> The word "*يستجيب*" is rooted in "*استجاب*," meaning: *favorably/compliantly answers, not just answers*! See *الهادي*!

<sup>1482</sup> The word "*بعث*" carries several meanings, among them: *sent, arouse, resurrected, awaken, missioned, and prompted*!

<sup>1483</sup> The word "*قادر*" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*!

[and] but most (of) them know not.

38. And neither of *dabba'ten*<sup>1484</sup> (*she-moving-creature*) in the Earth<sup>w</sup> and nor a flyer<sup>x</sup> flying by its<sup>x</sup> twain wings except *umamun*<sup>w</sup> (*communities*)<sup>w</sup> your<sup>n</sup> likes; not *farrattna*<sup>1485</sup> (*bad-remiss We*) in the book of a thing; afterwards to their Lord (*to be*) thronged they<sup>z</sup>.

39. And who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (*miracle/Qur'anic statements*) (*are*) *ssommon* (*deaf people*) and *bokmon* (*born dumb-mute people*)<sup>1486</sup> in the darknesses<sup>w</sup>; whomever Allah wills (*to*) mislead him and whomever (He) wills [He] makes him on a *Sseratten* (*road/way*) straight.

40. Let-say [you<sup>r</sup>]: have seen you<sup>b</sup> *en(if) ata*<sup>x</sup> (*came to/ betided*) you<sup>b</sup> Allah's torment<sup>x</sup> or *ata*<sup>w</sup> (*befell on/ came*<sup>1487</sup> *to*)<sup>w</sup> you<sup>b</sup> the Hour<sup>w</sup> do other than Allah you<sup>z</sup> invoke/pray; if you<sup>c</sup> were *ssa'dequeena* (*always-truth-enforcers*).

41. Rather *eyyaho*<sup>1488</sup> (*indeed particularizing Him*) you<sup>z</sup> invoke-/pray then doffs [He] what you<sup>z</sup> invoke to it<sup>x</sup> *en(if)* [He] willed; and you<sup>z</sup> forget what you<sup>z</sup> partner (*deities with Allah*).

42. And *laqad* (*verily, already and affirmatively*) We sent to *Umamen*<sup>w</sup> (*nations/ communities*)<sup>w</sup> of before you<sup>g</sup>; then We took them by the *ba'asa'e*<sup>w</sup><sup>1489</sup> (*penury-tension*)<sup>w</sup> and the *dharra'e*<sup>w</sup><sup>1490</sup> (*distress due to adversity*) *la'alla* (*craving currently unavailable deed that, perhaps*) they *yatadharroona* (*iteratively supplicate they*<sup>z</sup>).

43. So *lanla* (*why have not*) *edh* (*when*) came (*to*) them Our *ba'aso* (*intense torment*) they<sup>z</sup> supplicated<sup>1491</sup>; [and] but indurated<sup>w</sup> their hearts and adorned for them the Satan what they<sup>z</sup> were working.

44. So *lamma* (*when/whence*) they<sup>z</sup> forgot<sup>1492</sup> (*ceased paying attention to*) what (*had been*) reminded they<sup>z</sup> by it<sup>x</sup> We opened on them doors (*of*) every-thing until *edha* (*when/if*) they<sup>z</sup> reveled/rejoiced by what *oto* (*had been*

أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٦٧﴾

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا  
طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ  
أَمْثَالُكُمْ مَا فَرَطْنَا فِي  
الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ

رَبِّهِمْ يُحْشَرُونَ ﴿٦٨﴾

وَالَّذِينَ كَذَبُوا بآيَاتِنَا صُمُّ  
وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ  
اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٦٩﴾

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ  
اللَّهِ أَوْ أَتَاكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ

تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧٠﴾

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا  
تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ

مَا تَشْرَكُونَ ﴿٧١﴾

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ  
قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ

وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٧٢﴾

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا

وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ  
الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٧٣﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ

فَتَحْنَأْ عَلَيْهِمُ أَبْوَابُ كُلِّ شَيْءٍ

<sup>1484</sup> For lack of a better term I chose a "she-moving-creature" for "دَابَّة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

<sup>1485</sup> The word "farratta" = "فَرَطَ" in "فَرَطْنَا" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected! But "فَرَطَ" and "فَرَطْنَا" all are verbs in the past tense! So I chose "bad-remiss!"

<sup>1486</sup> The words "صَمُّ، بَكْمٌ، عُمِي" all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people! Hence, I transliterated!

<sup>1487</sup> The word "came" = "أَتَاكُمْ" is because the "Hour" is a feminine in Arabic, so its pronoun attached to "came" is as shown!

<sup>1488</sup> The word "إِيَّاهُ" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun!

<sup>1489</sup> The Arabic word "ba'asa" has several meanings: (1) tension due to peury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6)! See the *Lexicon* attached to this Translation for more elaboration on this!

<sup>1490</sup> The Arabic word "Al-dharra" means distress out of adversity and people who render support.

<sup>1491</sup> That is they did *not* supplicate when came to them the "intense torment," as indicated by "لَوْلَا" = *why not*!

<sup>1492</sup> The word "نَسِيَ" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See *اللسان*!



accorded/given they<sup>z</sup>) We took them suddenly then *edha* (surprisingly/whereas) they (are) *mublesoon*<sup>1493</sup> (ones that are nonplused).

45. Then (had been) cut-off the people's *da'bero*<sup>1494</sup> (rear-most/last) (of) who<sup>r</sup> *dbalamo*<sup>1495</sup> (they<sup>z</sup> wronged) and the praise (is) for Allah the worlds' Lord.

46. Let-say [you<sup>s</sup>]: have you<sup>c</sup> seen *en(if)* Allah took your<sup>n</sup> hearing<sup>x</sup> and your<sup>n</sup> *abssa'ra* (insights/discernments)<sup>x</sup> and [He] sealed<sup>1496</sup> over your<sup>n</sup> hearts which<sup>x</sup> *an elabon* (a deity) other than Allah *ya'teekom* (brings/comes to you<sup>b</sup>) by it<sup>x</sup>; let-look [you<sup>s</sup>] how We variegated<sup>1497</sup> the *Aya'te*<sup>w</sup> (messages/signs/proofs) after-wards they shun.

47. Let-say [you<sup>s</sup>]: have I seen you<sup>b</sup> *en(if)* *ata*<sup>x</sup> (betided/come to) you<sup>b</sup> Allah's torment<sup>x</sup> suddenly or openly<sup>w</sup> do perish except the people the *dba'lemoon*<sup>1498</sup> (injustice-doers).

48. And not [We] send the *mursaleena* (sent-messengers) except *mubashshereena*<sup>1499</sup> (iterative tellers of pleasing tidings) and *munthereena* (iterative warners); so whoever [he] believed and [he] reformed then neither fear (is) on them and nor they sadden.

49. And who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (Qur'anic statements) touches them the torment by what were they<sup>z</sup> *yafsoqoon*<sup>1500</sup> (rebelling they<sup>z</sup> vis-à-vis Allah's command).

50. Let-say [you<sup>s</sup>]: [I] say not for you<sup>b</sup> I have Allah's treasures and nor [I] know the invisible; and [I] say not for you<sup>b</sup> verily I am an angel; *en (not) attabe'o* ([I] closely-follow) except what (is being) revealed<sup>1501</sup> to me; let-say [you<sup>s</sup>]: are level/even the blind and the *basseero* (keen: seer/overall evaluator of the facts and their possible consequences); do then not you<sup>z</sup> rethink.

51. And let-warn [you<sup>s</sup>] by it<sup>x</sup> whom<sup>r</sup> they<sup>z</sup> fear/know<sup>1502</sup> to (be) thronged they<sup>z</sup> to their Lord not for them of lesser than/without Him (of) a *wa'leyen* (guardian/ally) and nor an intercessor *la'alla* (craving currently unavailable deed that/perhaps) they *yattaqoon* (they reverentially guard not to

حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ

بَغْتَةً ۖ فَاذَا هُمْ مُبْلِسُونَ ﴿٤٥﴾

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۖ وَالْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ ﴿٤٦﴾

قُلْ أَرَأَيْتُمْ إِنِ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ ۖ مِنْ إِلَهِ غَيْرِ اللَّهِ يَأْتِيكُمْ بِهِ ۚ أَنْظِرْ كَيْفَ نَصْرَفَ الْآيَاتِ ثُمَّ هُمْ يَصْذَبُونَ ﴿٤٧﴾

قُلْ أَرَأَيْتَكُمْ إِنِ أَنْتُمْ عَذَابَ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ

الظَالِمُونَ ﴿٤٨﴾

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا

هُمْ يَحْزَنُونَ ﴿٤٩﴾

وَالَّذِينَ كَذَبُوا بِآيَاتِنَا يَمْسُكُمُ

الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٠﴾

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنِ اتَّبَعُوا إِلَّا مَا يُوْحَىٰ إِلَيَّ ۖ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا

تَتَفَكَّرُونَ ﴿٥١﴾

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُخَشِّرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ

لَعَلَّهُمْ يَتَّقُونَ ﴿٥٢﴾

<sup>1493</sup> The word “مُبْلِسُونَ” based on “أَبْلَسَ,” masculine plural noun meaning: ones who suddenly became nonplused!

<sup>1494</sup> The Qur'anic phrase: “Then (had been) cut off *da'bero* (rear-most, last of) the people” = “فَقُطِعَ دَابِرُ الْقَوْمِ” is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = دَابِرُ of such people!

<sup>1495</sup> See the Lexicon attached to this Translation for “ظالم” = “فَاعِلُ الظلم” = “injustice-doer” and “ظلم” = “wronged!”

<sup>1496</sup> That is closed hermetically and determined irrevocably, or consummated/concluded!

<sup>1497</sup> The Arabic word, “نَصْرَفَ,” is translated as (variegated We), to indicate that the *Ayat* are repeated in a variety of ways for emphasis and additional clarification.

<sup>1498</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!”

<sup>1499</sup> The word “mubashshereen” is masculine, plural, subjective noun, meaning proclaimers of good tiding, with no English equivalent!

<sup>1500</sup> See the Lexicon attached to this Translation for *fa'seqoon* for an elaboration on this rather important word!

<sup>1501</sup> See footnote 1440 above regarding “أَوْحَى”

<sup>1502</sup> Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

*displease Allah).*

52. And let-not [you<sup>s</sup>] oust who<sup>t</sup> they<sup>z</sup> invoke their Lord by the *ghada'tee* (*dawn-until-sunrise*) and the *asbeyye* (*early night/whole night*)<sup>1503</sup> they<sup>z</sup> want His Face<sup>1504</sup>; not on you<sup>g</sup> of their account of a thing and not of your<sup>t</sup> account on them of a thing so oust them [you<sup>s</sup>] then [you<sup>s</sup>] be of the *dha'lemeena*<sup>1505</sup> (*injustice-doers*).

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ



53. And like *tha'leka* (*that-afar-it/that*) We essayed some (of) them by some to say they<sup>z</sup>: are these (*whom*) *manna*<sup>1506</sup> ([He] *had graced His boon*<sup>w</sup>) Allah on them from among us; is not Allah surely knowinger by the thankers.

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مِنْ اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

54. And if came (to) you<sup>g</sup> who<sup>t</sup> believe they<sup>z</sup> by Our *Aya'te*<sup>w</sup> (*miracles/The Qur'an*) let-say [you<sup>s</sup>]: peace (be) on you<sup>b</sup>; wrote your<sup>n</sup> Lord on Himself the mercy<sup>w</sup>; verily it<sup>x1507</sup>: whoever [he] worked of you<sup>z</sup> an ill<sup>x</sup> by a *jaha-la'ten*<sup>1508</sup> (*acting ignorantly/incorrectly*) afterwards [he] repented from after it<sup>x</sup> and [he] reformed then verily He (is) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

55. And like *tha'leka* (*that-afar-it/that*) [We] expound the *Aya'te*<sup>w</sup> (*messages*) and to *tastabeena*<sup>1509</sup> (*to: see it self-manifester/verify*) the criminals' path.

وَكَذَلِكَ نَفْصِلُ الْأَيَّاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ

56. Let-say [you<sup>s</sup>]: verily I (*had been*) forbidden that [I] worship whom<sup>p</sup> you<sup>z</sup> invoke of lesser than Allah; let-say [you<sup>s</sup>]: not *attabe'o* ([I] *closely-follow*) your<sup>n</sup> *ahwa* (*tendentious likings*) *qad* (*already and affirmatively*) I strayed then and not I of the *muhtadeena*<sup>1510</sup> (*they who found and accepted the aright-guidance*).

قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبِدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذْ أَوْمَأْنَا مِنَ الْهَادِينَ

57. Let-say [you<sup>s</sup>]: verily I am on an evidence<sup>w</sup> from my Lord<sup>x</sup> while you<sup>c</sup> denied by it<sup>x1511</sup>; not have I what *tasta'ajelona* (*affirmably-basten you<sup>z</sup>*) by [it<sup>x</sup>]; *en* (*not*) the rule except for Allah; [He] cuts/traces<sup>1512</sup> the right and

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ

<sup>1503</sup> In English there is *no* exact corresponding words for “غداة” = “ghadatee” meaning (*dawn-until-sunrise*) and “عشي” i.e. “asbeyyo” (*early night or the whole night*)!

<sup>1504</sup> See *Lexicon* attached to this Translation, for this Arabic tongue expression: “His Face,” = His Pleasure or countenance.

<sup>1505</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

<sup>1506</sup> The word “مِنْ” in “يَمُنْ” means “إِنْعَمَةً يُنْعِمُهَا” That a “boon He graces it!”

<sup>1507</sup> The pronoun “هـ” in “أَنَّهُ” refers to the truth<sup>x</sup> regarding “الرحمة” that such “الرحمة” is for whoever repented after *wronging ignorantly*!

<sup>1508</sup> The word “جَهْلًا” = “jabalaten” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) did some thing *not correct*! So the “jabalaten” is *acting ignorantly or incorrectly*!

<sup>1509</sup> The word “تَسْتَبِينَ” has dual, *distinct* but *supportive* to one another, meanings: (1) to be self-manifester, (2) to be verified by a verifier!

<sup>1510</sup> See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen”!

<sup>1511</sup> The pronoun “بِهِ” in “بِهِ” could refer to: (1) my Lord, (2) The Qur'an<sup>x</sup> (3) the evidence in the sense of “proof<sup>x</sup>” see *الذّر المصون*، لـ أحمد الحلبي!

<sup>1512</sup> The word “يَقْصُ” from “الْقَصْ” = cutting/or “tracing!” Cut, in the sense of *separate*! And *trace* meaning to *locate by tracing the physical imprints* of the evidence and *ascertain* the facts for judging, and hence to *follow* the right and *sunder* by it! See *أرواح المعاني للكلوسي* Although there are others who say: “يَقْصُ” means “judge,” see *الفرطبي و الطبري*! I find *للألوسي better*!



He (is) *kbayro* (choicer/superior/worthier) (of) The Resolvers<sup>1513</sup>.

إِلَّا لِلَّهِ يَقْصُرُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

58. Let-say [you<sup>z</sup>]: if that I have what *tasta'ajelona* (affirmably hasten you<sup>z</sup>)<sup>1514</sup> by it<sup>x</sup> surely (would have been) finished/-judged the matter between me and [between] you<sup>z</sup>; and Allah (is) knowinger by the *dha'lemeena*<sup>1515</sup> (injustice-doers).

قُلْ لَوْ أَن عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

59. And He has keys (of) the invisible not knows it<sup>w</sup> except Him; and knows [He] what (is) in the [desert]<sup>1516</sup> (*land*) and the sea; and not falls of a leaf<sup>w</sup> except knows it<sup>w</sup> [He]; and not a grain<sup>w</sup> in the Earth's darknesses<sup>w</sup> and neither a wet and nor a dry except in a book manifest.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَةٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

60. And He Who *yatawaffakum* (receives you<sup>b</sup> before dying) by the night<sup>x1517</sup> and knows [He] what *jarahtom*<sup>1518</sup> (*had:you<sup>c</sup> acquired or committed by the senses*) by the day<sup>x</sup>; afterwards [He] arouses<sup>1519</sup> you<sup>b</sup> in it<sup>x</sup> to (be) finished *ajalon*<sup>1520</sup> (*term-limit*) *musamma*<sup>1521</sup> (*that which is designated and/or named*); afterwards to Him (is) your<sup>n</sup> return; afterwards *younabbe'o* ([He] inform by piece-of-significant-and-availing-news) you<sup>b</sup> by what you<sup>c</sup> were working you<sup>z</sup>.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

61. And He (is) The Subduer above His *eba'de* (*worshippers/submitters/laves*); and [He] sends on you<sup>z</sup> keepers-up<sup>1522</sup>, until if came (to) an *ahadakom*<sup>1523</sup> (*lone/any-one of you<sup>b</sup>*) the death *tawafat'ho*<sup>1524</sup> (*received him while dying [he]*) Our messengers while they not you<sup>z</sup> farrettona<sup>1525</sup> (*be-remiss be-they<sup>x</sup>*).

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ ﴿٦١﴾

<sup>1513</sup> The word “فواصلين” = “resolvers,” that is makers of *firm decision* or *separator into parts*! And the word “فاصلين” is exactly both of these two meanings!

<sup>1514</sup> As the Messenger (SAWS) was warning them regarding a possible punishment from Allah; so they were challenging him to *hasten* such a punishment!

<sup>1515</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 1444 above!

<sup>1516</sup> The word “البر” = “الفقر، أي الخلاء من الأرض,” literally means “desert,” i.e. furthest from *any body of water*! Also, “البر” figuratively speaking could stand for “land!” See اللسان!

<sup>1517</sup> That is when you sleep, and *sleep* is the “minor death!”

<sup>1518</sup> The word “جرحتم” is used as Arabic tongue expression of *several meanings*, among them is: “you acquired” by your “جوارح” i.e. *one or more of your senses*, i.e. your *body parts* such as: hands, feet, ears, eyes, etc.!”

<sup>1519</sup> See footnote 1421 above regarding بعث

<sup>1520</sup> The word “الأجل” means term-limit, see اللسان!

<sup>1521</sup> The word “musamma” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*!

<sup>1522</sup> The word “حفظة” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)!” (Emphasis is added)!

<sup>1523</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>1524</sup> That is body and soul!

<sup>1525</sup> The word *farratta* = “فرط” in “يفرطون” is best described by the word “remiss” which is an adjective and all its synonyms are also adjectives as expected! But “فرط” and “يفرطون” all are verbs in the past tense! So I chose “be-remiss!”

62. Afterwards *ruddo*<sup>1526</sup> (*had been forthwith-retuned they*<sup>z</sup>) to Allah their Lord The Right; indeed for Him (*is*) the Rule and He (*is*) swiftest (*of*) the reckoners.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ  
أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ  
الْحَنِيسِينَ ﴿٦٢﴾

63. Say[*you*<sup>s</sup>]: who<sup>a</sup> *younajjeykom* (*recurrently delivers you*<sup>b</sup>) from the [desert's]<sup>1527</sup> (*land's*) and the sea's darknesses<sup>w</sup>; you<sup>z</sup> invoke Him supplicantly and secretly indeed *en(if)* [He] delivers us from this<sup>w</sup> surely we (*shall*) assuredly<sup>1528</sup> be of the thankers.

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ  
الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا  
وْخَفِيَّةً لَّيْنِ أَجْنُنَا مِنْ هُنَا  
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

64. Let-say [you<sup>s</sup>]: Allah *younajjey* (*recurrently delivers*) you<sup>b</sup> from it<sup>w</sup> and from every distress<sup>x</sup>; afterwards you<sup>f</sup> partner (*deities with Him*).

قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ  
كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾

65. Let-say [you<sup>s</sup>]: He (*is*) The *Qadir*<sup>1529</sup> (*He-Who is capable of: giving/doing/enforcing/causing*) on to mission<sup>1530</sup> on you<sup>ba</sup> torment from above you<sup>b</sup> or from beneath your<sup>n</sup> feet<sup>w</sup>; or addles you<sup>b</sup> [He] (*into*) sects/factions<sup>1531</sup> and (*makes He*) some (*of*) you<sup>b</sup> taste *ba'asa* (*warfare/torment-/poiver*) (*of*) some; let-look [you<sup>s</sup>] how [We] variegate the *Aya'te*<sup>w</sup> (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) they understand.

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ  
عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ  
مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ  
شَيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ  
بَعْضٍ أَنْظِرْ كَيْفَ نَصْرَفُ  
الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾

66. And denied by it<sup>x</sup> your<sup>t</sup> people while it<sup>x</sup> (*is*) the right<sup>x</sup>; let-say [you<sup>s</sup>]: not I over you<sup>b</sup> surely a custodian.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ  
قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾

67. For every a *naba'en*<sup>1532</sup> (*piece-of-significant-and-availing-news*) (*is*) a *mustagarron*<sup>1533</sup> (*permanent-abode/ultimate realization*) and you<sup>z</sup> will know.

لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ  
تَعْلَمُونَ ﴿٦٧﴾

68. And if saw you<sup>g</sup> whom<sup>t</sup> they<sup>z</sup> wade<sup>1534</sup> in Our *Aya'te*<sup>w</sup> (*Qur'anic statements*) then let-shun[you<sup>s</sup>] a'n(*off*) them until they<sup>z</sup> wade in a discourse<sup>x</sup> other than it<sup>x</sup>; and if the Satan(*causes*) you<sup>g</sup> to assuredly forget then let-notsit[you<sup>s</sup>] after [the] reminiscence<sup>w</sup>/remembrance<sup>w</sup><sup>1535</sup> with the people the *dha'lemeena*<sup>1536</sup> (*injustice-doers*).

وَإِذَا رَأَيْتَ الَّذِينَ تَخُوضُونَ فِي  
ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى  
تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ  
وَأِمَّا يُنَسِّئَنَّ الشَّيْطَانُ فَلَا  
تَقْعُدَ بَعْدَ الذِّكْرِى مَعَ  
الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

69. And not on whom<sup>t</sup> *yattaqoona* (*they*<sup>x</sup> *reverentially guard not*

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ

<sup>1526</sup> The word "رُدُّوْا" is rooted in "رَدَّ" meaning *forthwith return*; example the greeting must be "*forthwith retuned*," The Qur'an says: "And when (*had*) been greeted you<sup>z</sup> by a greeting<sup>w</sup> then you<sup>z</sup> greet by better than it<sup>w</sup> or you<sup>z</sup> forthwith-return it<sup>w</sup>." (S4: 86).

<sup>1527</sup> See footnote 1497 above regarding *desert*!

<sup>1528</sup> The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد" i.e. *affirmation, expressed here by "assuredly!"*

<sup>1529</sup> The word "قادر" is *masculine, singular, subjective noun*, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing!*

<sup>1530</sup> See footnote 1463 above regarding *بعث*

<sup>1531</sup> The word "شيع" = "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other!

<sup>1532</sup> See the *Lexicon* attached to this *Translation* for "*naba'al*"

<sup>1533</sup> Clearly for the *realization* of any thing in this world requires *time* and *place* to happen in it *semi-permanently!*

<sup>1534</sup> The word: "خاض" metonymically means: *plunged into discussing a topic recklessly or without knowledge!*

<sup>1535</sup> The word "ذكرى" is "*reminiscence*" based on this great *Ayah*, "And if the Satan (*causes*) you<sup>g</sup> to assuredly forget then [you<sup>s</sup>] sit not, after [the] reminiscence" (S6: 68).

<sup>1536</sup> The word "ظالم" in "ظالمون" = "فَاعِلُ الظلم" = "the injustice-doer," as "الظالم" = "injustice!"

to displease Allah) of their account of a thing [and] buta reminiscence/remembrance,<sup>w1537</sup> la'alla (craving currently unavailable deed that, perhaps) they<sup>1538</sup> yattaqoona.<sup>1539</sup>

70. And tharr<sup>1540</sup> (let-you<sup>z</sup> alone/forsake) whom<sup>r</sup> ittakhatho<sup>1541</sup> (they<sup>z</sup> took and made) their religion a play and a pastime, and beguiled<sup>w</sup> them the life<sup>w</sup> (of) the world<sup>w</sup>; and let-remind [you<sup>s</sup>] by it<sup>x</sup> that (to be) imperiled a self<sup>w</sup> by what earned-she<sup>y</sup> not for it<sup>w</sup> from lesser than Allah (of) a wa'leyen (guardian/ally) and nor an intercessor; and en (if/albeit it) ta'a'del (matches every match by way of ransom) not (to be) taken from it<sup>w</sup>; those who<sup>r</sup> (had been) imperiled by what earned they<sup>z</sup> for them (is) a drink of hameemen<sup>1542</sup> (maximally heated/cooled water) and a painful torment by what they<sup>z</sup> were disbelieving.

71. Let-say [you<sup>s</sup>]: do we invoke of lesser than Allah what neither benefits us nor harms us; and noraddo (to be forthwith-retained [we]) over our heels<sup>1543</sup> after edh (when) Allah aright-guided us; like whom<sup>x</sup> [he] the Satans istahwat<sup>1544</sup> (affirmably-lured)<sup>w</sup> him in the land<sup>w</sup> perplexed [he]; for him companions, they<sup>z</sup> summon him to the aright-guidance: e'etena (let-[you<sup>s</sup>] come to/approach us); let-say [you<sup>s</sup>] verily Allah's aright-guidance<sup>x</sup> it<sup>x</sup> (is) the aright-guidance<sup>x</sup>; and we (had been) commanded to nuslima (we: submit, consign to Islam) for the worlds' Lord.

72. And that aqemo<sup>1545</sup> (let-you<sup>z</sup> up/sustain the prescribed obligations of) the Prayer<sup>w</sup> and ettaqo (let you<sup>z</sup> reverentially guard against the displeasure of) Him and He (is) Whom to Him (shall be) thronged you<sup>z</sup>.

73. And He Who created the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right<sup>x</sup>; and day [He] says: let-be [you<sup>s</sup>] so [it<sup>x</sup>] is; his say<sup>x</sup> (is) the right<sup>x</sup>; and for Him (is) the proprietorship; day (being/to be) blown in the horn Knower<sup>x</sup> (of) the invisible and the visible and He (is) The Hakeemo<sup>1546</sup> (infinite bekмата<sup>1547</sup> Possessor) The Proficient.

حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٦٠﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَّرْتَهُمْ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٦١﴾

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَيْتَنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى اثْنًا قُلْ إِنِّ هَدَى اللَّهُ هُوَ الْهُدَى وَأَمْرُنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٦٢﴾

وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتُوا زَكَاةَ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦٣﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ عَنِ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ

<sup>1537</sup> See footnote 1474 above regarding reminiscence = “ذكري”

<sup>1538</sup> Here “they” means: those who “wade” (i.e. meddle) in Allah’s Ayat will guard against such a wading, as it drives the believers away from continuing the discussion; thus, they might or would cease their “wading!”

<sup>1539</sup> The words “yattaqoo” and “yattaqoona” are identical in meaning from an English language stand point! In Arabic they are also identical in meaning except grammatically they are different inflections!

<sup>1540</sup> The word “tharr,” = “let alone, forsake” has no English equivalent per se, so we transliterate!

<sup>1541</sup> The word “إتخذ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “إتخذ” is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

<sup>1542</sup> The word “hameem” = “حميم,” has no English equivalent per se! So, we transliterate and parenthetically explain! The word “hameem” = “حميم,” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

<sup>1543</sup> This is another Arabic tongue expression: “return to our heels” means returned to where we came from!

<sup>1544</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

<sup>1545</sup> That is you<sup>z</sup> up/sustain/maintain all the rituals necessary!

<sup>1546</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”



74. And <i>edh</i> ( <i>when</i> ) said <i>Ebraheemo</i> ( <i>Abraham</i> ) to his father <i>Aaẓar</i> <sup>1548</sup> : <i>atattakbetho</i> <sup>1549</sup> ( <i>do you take and presume</i> ) idols <i>aalebatan</i> ( <i>as deities</i> ); verily I see you <sup>8</sup> and your <sup>t</sup> people in a misguidance <sup>x</sup> manifest.	<p>الْحَكِيمُ الْخَيْرُ ﴿٦٧﴾</p> <p>وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ ءَاذَرَ اتَّخِذْ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَ إِذْ أُنْزِلَ إِلَيْكَ فِي لَيْلٍ مُبِينٍ ﴿٦٨﴾</p>
75. And like <i>tha'leka</i> ( <i>that-afar-it/that</i> ) [ <i>We</i> ] show <i>Ebraheema</i> ( <i>Abraham</i> ) the Heavens <sup>w</sup> and the Earth's <sup>w</sup> <i>malakoota</i> <sup>1550</sup> ( <i>enormous and permanent ownership/proprietorship</i> ) and to be [ <i>he</i> ] of the <i>mogeneena</i> ( <i>certitude possessors</i> ).	<p>وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٦٩﴾</p>
76. So <i>lamma</i> ( <i>when/whence</i> ) <i>janna</i> ( <i>darkened and covered/shadowed/intensified its darkness</i> ) over him the night [ <i>he</i> ] saw a star <sup>x1551</sup> ; said [ <i>he</i> ]: this( <i>is</i> ) my lord <sup>x</sup> ; then when [ <i>it</i> <sup>x</sup> ] faded said [ <i>he</i> ]: [I] love not the faders.	<p>فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٠﴾</p>
77. Then <i>lamma</i> ( <i>when/whence</i> ) [ <i>he</i> ] saw the moon <sup>x</sup> <i>ba'zegagan</i> ( <i>initially-rising</i> ) said [ <i>he</i> ]: this( <i>is</i> ) my lord <sup>x</sup> ; then <i>lamma</i> [ <i>it</i> <sup>x</sup> ] faded said [ <i>he</i> ]: indeed <i>en</i> ( <i>if</i> ) not aright-guides me my Lord surely assuredly <sup>1552</sup> be [I] of the people the strayers.	<p>فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧١﴾</p>
78. Then <i>lamma</i> ( <i>when/whence</i> ) [ <i>he</i> ] saw the sun <sup>w</sup> <i>ba'zegagan</i> <sup>1553</sup> ( <i>initially-rising</i> ) [ <i>he</i> ] said: this is my lord <sup>x</sup> this ( <i>is</i> ) bigger; then <i>lamma</i> faded-she <sup>y</sup> said [ <i>he</i> ]: O, my people verily I am a disclaimant/absolver <sup>1554</sup> ( <i>of myself</i> ) of what you <sup>z</sup> partner ( <i>deities with Allah</i> ).	<p>فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُنْقِمُونِي بِرِيءٍ مِّمَّا تَشْرِكُونَ ﴿٧٢﴾</p>
79. Verily I directed my face for Whom <i>fattara</i> ([ <i>He</i> ] <i>had innately-perfectly-originated</i> ) the Heavens <sup>w</sup> and the Earth <sup>w</sup> <i>haneefan</i> <sup>1555</sup> ( <i>soundly leaning</i> [ <i>he</i> ]) ( <i>I am</i> ) and not I am of the <i>mushbrekeena</i> ( <i>he-they who partner deities with Allah/ he-polytheists</i> ).	<p>إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٣﴾</p>
80. And mutually <sup>1556</sup> argued ( <i>with</i> ) him his people; said [ <i>he</i> ]: do mutually you <sup>z</sup> argue assuredly ( <i>with</i> ) me in Allah and <i>qad</i> ( <i>already and affirmatively</i> ) [ <i>He</i> ] aright-guided me; and I fear/know <sup>1557</sup> not what you <sup>z</sup> partner ( <i>other deities</i> ) by Him, except if my Lord wills a thing; expanded <sup>1558</sup> my Lord every-thing omnisciently; do then not you <sup>z</sup> reminisce.	<p>وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحْجُونَنِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٧٤﴾</p>

<sup>1547</sup> See the *Lexicon* attached to this Translation for “*bekmal*”

<sup>1548</sup> Qur'an commentators are variants about the word “*Aaẓar*,” as a *name* for an “*idol*” or a *surname* for Abraham's father, or an “*errorist*,” plus other explanation! However, by “*Arabic (linguistic) Rules*,” the *grand father* and the *brother of the begetter-father* are all referred to as “*father*” on calling or referring to them; so *whenever such “father” is intended by his personal name then the real (“begetter”) father is not the one intended, but when the father's name is not mentioned, as it is taken for granted, the “begetter-father” is what is intended!* Also, and Allah knows best, no *paternal* lineage of Prophet Mohammad (SAWS) is *linkable* to be non-Muslim!

<sup>1549</sup> The word “*إِتَّخَذَ*” from “*الِإِتَّخَاذَ*” which is “*إِفْتَعَالَ*” for “*الِإِتَّخَاذَ*,” as stated in *لسان العرب*; therefore, “*إِتَّخَذَ*” is *always* taking and making and presuming *some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

<sup>1550</sup> The word “*ملكوت*” = “*الملك مع العظمة و الديمومة*,” i.e. the enormous and permanent proprietorship!

<sup>1551</sup> The word “*كوكب*” from a *linguistic* point of view means: *star*! Although in modern times “*كوكب*” = *planet*!

<sup>1552</sup> The “*ل*” in “*أَكُونَنَّ*” is a *juratory* “*ل*” = “*القسم*” amounting to = “*التأكيد*” i.e. *affirmation, expressed here by “assuredly!”*

<sup>1553</sup> Unlike English, the “*sun*” in *Arabic* is a *feminine*! Also there is “*بِزَوْغ*” = *initially-rising* and “*شُرُوق*” = *sunrise*!

<sup>1554</sup> That is a repudiator!

<sup>1555</sup> The word “*حنيفاً*” = “*مَيْلًا*” in this *Ayah* is a *predicate construct* (for *كان*), hence “*incliner/soundly leaning* [*he*]. See *إعراب القرآن، لمحمود صافي*! The “*inclining/leaning*” is to the *sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships!

<sup>1556</sup> The word “*mutually*” is used here to indicate mutuality for “*disputed*” which is so in *Arabic*!

<sup>1557</sup> *Linguistically* the word “*خفت*” carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

<sup>1558</sup> The word “*وسيع*” = “*Expanded*” means *is already broadened* to contain/include/comprehend!

81. And how [I] fear/know<sup>1559</sup> what partnered you<sup>c</sup> (*deities with Allah*) while you<sup>z</sup> fear not that you<sup>z</sup> partnered by Allah what not *younazzel* ([He] *repetitively descended*) by it<sup>x</sup> on you<sup>z</sup> an authority; so which (*of*) both the teams (*is*) righter<sup>1560</sup> by the security *en(if)* you<sup>c</sup> were (*to*) know.
82. Who<sup>r</sup> they<sup>z</sup> believed and not addled they<sup>z</sup> their belief by *dhulmen* (*polytheism/injustice*) those for them (*is*) the security and they (*are*) *muhtadoona*<sup>1561</sup> (*they who found and accepted the aright-guidance*).
83. And *telka*<sup>w</sup> (*she-that-afar-it*<sup>w</sup>/*those*<sup>w</sup>) (*is*) Our argument<sup>w</sup> *aa'tayna* (*We accorded/allotted*) it<sup>w</sup> *Ebraheema* (*Abraham*) over his people; [We] raise the ranks<sup>w</sup> of whom<sup>p</sup> [We] will; verily your<sup>t</sup> Lord (*is*) *Hakeemon*<sup>1562</sup> (*infinite hekma*)<sup>1563</sup> (*Possessor*) Omniscient.
84. And We granted for him *Es'haqa* (*Isaac*), and *Ya'aqooba* (*Jacob*) each We aright-guided and *Noahan* (*Noah*) We aright-guided of before; and of his progeny<sup>1564</sup> *Dawooda* (*David*), and *Sulaymana* (*Solomon*) and *Ayyuba* (*Job*), and *Yousifa* (*Joseph*) and *Mosa* (*Moses*) and *Haroona* (*Aaron*) and like *tha'leka* (*that-afar-it/that*) [We] requite the benefactors.
85. And *Zachariya* (*Zacharias*) and *Yahya* (*John*) and *Esa* (*Jesus*) and *Elyasa* (*Elai*) each of the *ssa'lebeena* (*righteous-people*).
86. And *Ismaela* (*Ishmael*) and *Alyasa'a* (*Elisha*) and *Younisa* (*Jonah*) and *Lootta* (*Lot*) and each We preferred-/favored over the worlds.
87. And of their fathers and their progenies and their brothers and *ejtabahum*<sup>1565</sup> (*favorably and directly selected them*) We and aright-guided them We to *Sseratten* (*road/way*) straight.
88. *Tha'leka* (*that-afar-it/that*) (*is*) Allah's aright-guidance<sup>x</sup> aright-guides [He] by it<sup>x</sup> whom<sup>p</sup> [He] wills of His *eba'de* (*worshippers/submitters/slaves*); and had they<sup>z</sup> partnered (*deities with Allah*) surely (*would have*) miscarried a'n (*regarding*) them what they<sup>c</sup> were working.

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ  
وَلَا تَخَافُونَ أَنْتُمْ أَشْرَكْتُمْ  
بِاللَّهِ مَا لَمْ يُنْزَلْ بِهِ عَلَيْكُمْ  
سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ  
بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦١﴾

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا  
إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ  
الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٦٢﴾

وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا  
إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ  
دَرَجَاتٍ مِّنْ نَّشَأٍ إِنَّ رَبَّكَ  
حَكِيمٌ عَلِيمٌ ﴿٦٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ  
كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا  
مِّن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ  
وَسُلَيْمَنَ وَيُوسُفَ وَمُوسَىٰ  
وَهَارُونَ وَكَذَٰلِكَ نَجْزِي  
الْمُحْسِنِينَ ﴿٦٤﴾

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ  
وَالْيَاسِينَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٦٥﴾

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ  
وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى  
الْعَالَمِينَ ﴿٦٦﴾

وَمِن ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ  
وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ  
وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ  
مُّسْتَقِيمٍ ﴿٦٧﴾

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ  
مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ  
أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا  
يَعْمَلُونَ ﴿٦٨﴾

<sup>1559</sup> See footnote 1496 above regarding *fear/ know*!

<sup>1560</sup> The word “*righter*” is a *comparative adjective* of “*right*,” see *Merriam Webster’s Dictionary*! And “*أَحَقُّ*” = “*righter*” as an *adjective comparative*!

<sup>1561</sup> See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*”/“*muhtadeen*!”

<sup>1562</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “*الحكيم*” and “*حكيم*”

<sup>1563</sup> See the *Lexicon* attached to this *Translation* for “*hekma*”

<sup>1564</sup> The word “*ذُرِّيَّةٌ*” linguistically has *double meaning*: (1) *ancestry* or (2) *progeny*! See *اللسان*! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference!

<sup>1565</sup> The Arabic word “*اجْتَبَى*” = “*favorably and directly selected*,” meaning a *direct singling out in preference*.

89. Those, whom<sup>r</sup> *aa'tayna* (*We accorded/given*) them the book and the rule, and prophethood<sup>w</sup> so *en* (*if*) disbelieve by it<sup>w</sup> these then *qad* (*already and affirmatively*) We entrusted by it<sup>w</sup> a people not by it<sup>w</sup> surely (*are*) disbelievers they<sup>z</sup>.

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾

90. Those whom<sup>r</sup> aright-guided Allah so by their aright-guidance let-pattern [*you*<sup>s</sup>]; let-say [*you*<sup>s</sup>]: [*I*] ask not on it<sup>x</sup> remuneration *en* (*not*) it<sup>x</sup> (*is*) except a reminiscence<sup>w</sup>/-remembrance<sup>w1566</sup> for the worlds.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْنَاهُمْ أَقْتَدِهِ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾

91. And not they<sup>z</sup> appraised Allah His right appraisalment *edh* (*when*) said they<sup>z</sup>: not Allah descended on a human of a thing; let-say [*you*<sup>s</sup>]: who<sup>a</sup> descended the book<sup>x</sup> which<sup>x</sup> came by it<sup>x</sup> *Mosa* (*Moses*) an illumination and an aright-guidance for the mankind; you<sup>z</sup> make it<sup>x</sup> papers<sup>w</sup> you<sup>z</sup> disclose/flash it<sup>w</sup> and you<sup>z</sup> conceal much; and (*had been*) taught you<sup>c</sup> what knew not you<sup>z</sup> and neither your<sup>n</sup> fathers; let-say [*you*<sup>s</sup>]: Allah; afterwards *tharr*<sup>1567</sup> (*you*<sup>s</sup>: *let-alone, forsake*) them in their wading<sup>1568</sup> playing.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قُرْآنًا تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلْ اللَّهُ ثَمَرَدَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

92. And this (*is*) a Book<sup>x</sup> We descended it<sup>x</sup> blessed, *mussaddego*<sup>1569</sup> (*accepter as credible*) (*of that*) which<sup>x</sup> (*is*) between its<sup>x</sup> hands, <sup>w1570</sup> and to [*you*<sup>s</sup>] warn the villages<sup>w1571</sup> mother and whomever (*are*) around it<sup>w</sup>; and who<sup>r</sup> they<sup>z</sup> believe by the Hereafter<sup>w</sup> they<sup>z</sup> believe by it<sup>x</sup>; and they (*are*) on their Prayer they<sup>z</sup> keep-up<sup>1572</sup>.

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

93. And who<sup>a</sup> (*is*) wronger<sup>1573</sup> than who<sup>p</sup> *iftra* (*[he] crafted a lie for fraudulent end*) on Allah an untruth or said [*he*]: (*had been*) revealed to me while (*had been*) not revealed<sup>1574</sup> to him a thing; and who<sup>p</sup> [*he*] said: [*I*] shall descend like what Allah descended; and if<sup>1575</sup> [*you*<sup>s</sup>] see *edh* (*when*) the *dha'lemonoona*<sup>1576</sup> (*injustice-doers*) in [*the*] death's abysses<sup>w1577</sup>

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ

<sup>1566</sup> See footnote 1516 above regarding reminiscence = “*اذكرى*”

<sup>1567</sup> See the *Lexicon* attached to this *Translation* regarding “*tharr*”

<sup>1568</sup> The word “*wading*” meaning *plunged into discussing a topic without knowledge or recklessly!*

<sup>1569</sup> The word “*mussaddegon*” is more than an “*affirmer*,” as “*affirmer* is for *affirmation* or *confirmation*!”

<sup>1570</sup> “*Between its hands*,” means *before it*.

<sup>1571</sup> “*Mother of all villages*” means *Makkah*.

<sup>1572</sup> The word “*يحافظون*” is rooted in “*حفظ*” = “*kept-up*” not just “*kept*, or *maintained*,” or even “*guarded*!” *Merriam Webster's Dictionary* puts it: “*to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\**!” (*Emphasis is added*)!

<sup>1573</sup> See the *Lexicon* attached to this *Translation* for “*ظالم*” = “*ظالم*” = “*injustice-doer*” and “*أظلم*” = “*wronger*!”

<sup>1574</sup> See footnote 1440 above regarding *reveal*

<sup>1575</sup> See the *Lexicon* attached to this *Translation* regarding “*لو*”

<sup>1576</sup> The “*ظالمون*” = “*the injustice-doer*,” as “*الظلم*” = “*injustice!*”

<sup>1577</sup> The word “*غمرات*” has several meanings, among them: *abysses*, or *troubles and overwhelming agonies* of death! This great *Ayah* urges *quick quitting* or *hastily leaving* them in their “*غمرات*” until such a time, *when Allah will place on them what they deserve!*



and the angels (are) *ba'setto*<sup>1578</sup> (*outstretching/ spreading they*)<sup>z</sup> their hands: let-egress you<sup>z</sup> your<sup>n</sup> selves<sup>w</sup> today (*to be*) requited you<sup>z</sup> the humiliation torment by what you<sup>z</sup> were saying on Allah other than the right; and you<sup>c</sup> were *a'n* (regarding) His *Aya'te*<sup>w</sup> (*miracles/ sings/ proofs- /Qur'an*) *testakberona*<sup>1579</sup> (*you<sup>z</sup> affirmprideful haughtiness*).

الْمَوْتِ وَالْمَلَائِكَةِ بَاسِطُوا  
أَيْدِيَهُمْ أَخْرِجُوا أَنْفُسَكُمْ  
الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ  
بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ  
الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ  
تَسْتَكْبِرُونَ ﴿٦٣﴾

94. And *laqad* (*verily, already and affirmatively*) came you<sup>c</sup> (*to*) us individually<sup>1580</sup> like when We created you<sup>b</sup> first once<sup>w</sup> (*time*); and you<sup>c</sup> left what *khanwalna* (*We: fostered/ nurtured*) you<sup>b</sup> beyond<sup>1581</sup> your<sup>n</sup> backs; and [We] see not with you<sup>z</sup> your<sup>n</sup> intercessors whom<sup>r</sup> you<sup>c</sup> claimed that they (*are*) in you<sup>z</sup> partners (*deities besides Allah*); *laqad* (*verily, already and affirmatively*) *taqatta'a* (*iteratively severed*)<sup>1582</sup> among you<sup>b</sup> and strayed *a'n* (*off*) you<sup>b</sup> what you<sup>c</sup> were claiming.

وَلَقَدْ جِئْتُمُونَا فَرْدًى كَمَا  
خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ وَتَرْكْتُمْ مَا  
خَوَّلْنَكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا  
نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ  
زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ  
تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا  
كُنْتُمْ تَزْعُمُونَ ﴿٦٤﴾

95. Verily Allah (*is*) the grains' Cleaver and the date-stones' (*too*); you *kbrejo* ([He] *emerges/ produces*) the *hayya* (*living/ alive*) from the *mayye'te* (*eventually dying/ dead*), and *mokbrejo* (*producer [He]*) the *mayye'te* from the *hayya*; *tha'lekum* (*he-afar-collective-you/ that*) Allah, so wherefrom *to'afakona*<sup>1583</sup> (*you<sup>z</sup> to be off-right dissuaded/ you<sup>z</sup> speciously concoct*).

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى  
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ  
فَأَنَّى تُؤْفَكُونَ ﴿٦٥﴾

96. The mornings<sup>1584</sup> Cleaver, and made [He] the night a repose and the sun<sup>w</sup> and the moon<sup>x</sup> *busbanan* (*for a precise-reckoning*);<sup>1585</sup> *tha'leka* (*that-afar-it/ that*) (*is the*) fating (*of*) The Mighty The Omniscient.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ  
سَكَنًا وَالشَّمْسَ وَالْقَمَرَ  
حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ  
الْعَلِيمِ ﴿٦٦﴾

97. And He Who made for you<sup>b</sup> the stars<sup>w</sup> to *tahtado* (*you<sup>z</sup> find and accept the aright-guidance*) by it<sup>w</sup> in the [desert's]<sup>1586</sup> (*land's*) and the sea's darknesses<sup>w</sup>; *qad* (*already and*

وَهُوَ الَّذِي جَعَلَ لَكُمُ  
النُّجُومَ لِتَتَدَوَّأَ بِهَا فِي  
ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ

<sup>1578</sup> That is the angels are "stretching their hand with torture or its means!"

<sup>1579</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

<sup>1580</sup> The word "فَرَادًى" means individually, i.e. one by one or singly and distinctly!

<sup>1581</sup> The word "وَرَاءَ" means: (1) "الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يَقْدِرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ." (2) "بَعْدَ الْخَلْفِ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْاَكْمَةِ." (3) "وَلَدُ الْوَلَدِ." So, here *beyond* (*not behind/back/rear*)! So *beyond* in its sense of *above reach of knowledge or experience*!

<sup>1582</sup> The word "تَقَطَّعَ" is not synonymous with "قَطَّعَ". As "تَقَطَّعَ" means *severed from a multiple aspects*! In other words, *all the various relationships* that they maintained with their idle deities are *all now severed*!

<sup>1583</sup> The word "تُؤْفَكُونَ" means you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction*!

<sup>1584</sup> The Arabic word "الْإِصْبَاحُ" is the plural for "صَبَاحُ", meaning the *first part of the day by the Arabic* (or *Islamic*) *reckoning*, i.e. *right after daybreak, not after midnight* of the previous day, as in "Western colander!"

<sup>1585</sup> The word "حُسْبَانًا" is very significant here, but for *lack of a better word* we say, in this context, *precise-reckoning*! But "حُسْبَانًا" is the plural of "حِسَابُ" = mathematics, but it is also the *infinitive noun* of the "حِسَابُ", which is in *itself* an *infinitive noun*! In Arabic when *two words are equivalent* in meaning, the one with *more letters* to its construct carries *more meaning* than its synonym! In this case "حُسْبَانًا" has one letter "ن" more! Also, since both "حِسَابُ" and "حُسْبَانًا" are *infinitive nouns*, the "حُسْبَانًا" would have *more meaning* to it! The *infinitive noun* of any word implies the *ultimate action* of the verb! And when there is *more word construct* of an *infinitive noun* that means *more precision and instructiveness*! Thus in this context, the "حُسْبَانًا" indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision!

<sup>1586</sup> See footnote 1497 above regarding *desert*!

*affirmatively*) We expounded the *Aya'te*<sup>w</sup> (messages/signs/proofs) for a knowing people.

98. And He Who established<sup>1587</sup> you<sup>z</sup> from one<sup>w</sup><sup>1588</sup> self<sup>w</sup> so (*it*<sup>w</sup> is in a) *mustagarron*<sup>1589</sup> (permanent-abode/ultimate realization) and (*it*<sup>w</sup> is in) a storage *qad* (already and affirmatively) expounded We the *Aya'te*<sup>w</sup> (messages/signs/proofs) for an understanding people.

99. And He Who (*had*) descend from the sky<sup>w</sup> water<sup>x</sup> so *akbrajna* (We emerged/produced) by it<sup>x</sup> bud/shoot (of) every-thing; then *akbrajna* from it<sup>x</sup> greenery, *nukbrejo* ([We] produce) from it<sup>x</sup> grains *mutarakeban*<sup>1590</sup> (conjoinedly atop-riders); and of the date-palms<sup>w</sup> of its<sup>w</sup> sheaths bunches (*hanging*) near; and gardens<sup>w</sup> of grapes<sup>1591</sup> and the olives and the pomegranates a look-alike<sup>1592</sup> and other than a similar; let-look you<sup>z</sup> to its<sup>x</sup> *thama're*<sup>x</sup> (trees/plant/crops/fruits)<sup>x</sup> *edha* (when/then) it<sup>x</sup> *athmara* (had fruited/cropped) and its<sup>x</sup> *ya'nae*<sup>1593</sup> (ripeness/yield); verily in *thalekum* (be-afar-collective-you/that) surely (are) *Aya'te*<sup>w</sup> (miracles/signs/proofs) for a believing people.

100. And they<sup>z</sup> made for Allah partners (of) the Jinn, while [He] created them; and *kharago*<sup>1594</sup> (they thoughtlessly feigned) for Him sons and daughters by other than knowledge; *subhana*<sup>1595</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and *ta'aala* (ever elevated [He]) a'n (regarding) what they<sup>z</sup> describe<sup>1596</sup> (feign).

فَصَلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٧٨﴾

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا

الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٧٩﴾

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نَّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالزُّمَانِ مُشْتَبِهًا وَغَيْرَ مُشْتَبِهٍ أَنْظِرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ

لِقَوْمٍ يُؤْمِنُونَ ﴿٨٠﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ

وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿٨١﴾

<sup>1587</sup> The Arabic word used here is “أَنشَأَ,” rooted in “أَنشَأَ” which means *established* that is found or set up some thing from some thing else, or developed something *new* from some existent thing!

<sup>1588</sup> The “self<sup>w</sup>” in Arabic is a *feminine* and so the *qualifying reference to it must be feminized*, hence: “she-one!”

<sup>1589</sup> Clearly for the *realization* of any thing in this world requires *time* and *place* to happen in it *semi-permanently*!

<sup>1590</sup> That is each rides atop the other!

<sup>1591</sup> Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” *never ever* the mention of the “grapevine *per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*!” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم,” because surely “الكرم” is the *Muslim*! And in another narration: verily only that “الكرم” is the *heart of the believer*! See *رياض المتقين*; شرح *رياض الصالحين* لـ *محي الدين مستو ومصطفى سعيد*، مؤسسة الرسالة، الرياض.

<sup>1592</sup> The reader should bear in mind that the word “مشتبهًا” although *linguistically* means *inscrutable*, *perplexing*, or *difficult to discern the difference between some thing and a similar another*, yet it is a fact *unanimously agreed to* by all Qura'n commentators that The Qur'an *explains itself by itself*! Therefore, whatever seems or is *unclear* to be taken and understood in light of that which is *its similar* but *clear*! In this great *Ayah*, the word “مشتبهًا” *linguistically* imparts the aforementioned meanings, but the idea of “gardens of date-palms, and olives and pomegranates are clearly stated in *Ayah* 141 of this *Surah* (*Surah* 6:141)! And this great *Ayah* with respect to these fruits “looking alike” it says: “look-alike and other than look-alike!” So, “مشتبهًا” should be taken in the context of this clear *Ayah*! That is why the *translation rendered above is as shown*!

<sup>1593</sup> The word “ينع” in “ينعه” has *dual and supportive* meanings: (1) *ripeness*, (2) *yield*! Both could apply!

<sup>1594</sup> The word “خرقوا” in “خرقوا” has *several* meanings, among them: *thoughtlessly feigned or fabricated*! See *البصائر*!

<sup>1595</sup> The word “subhanabo”= “سبحانه” has *no English equivalent*! The word is made up of two parts: “subhana” and the pronoun “bo”= “Him!” Wherever the word “subhana,” or its *associates/inflections* (such as “سبحان” or “سبحانك”) occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness*! So, we can render “subhana”= “سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!)

<sup>1596</sup> The word “يصفون” rooted in “أوصف” In the Arabic *tongue* expression “يصفون” could mean *describing the untruth*, as in the *Ayah*: “And describe your tongues the untruth!” (*S16: 62*)!

101. The Heavens<sup>w</sup> and the Earth's<sup>w</sup> Ba'dee'ao<sup>1597</sup> (*Perfect-Originator*) wherefrom<sup>1598</sup> (to) be for Him a child, and not was for Him a she-consort; and [He] created everything; and He (is) by every-thing Omniscient.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ  
أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ  
لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٥٩٧﴾

102. Tha'lekum<sup>x</sup> (he-afar-collective-you/that)<sup>x</sup> Allah your<sup>n</sup> Lord; no an elaha (a deity) except Him; Creator (of) everything; so let-worship Him you<sup>z</sup>; and He (is) over every thing a Custodian.

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا  
هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ  
وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٥٩٨﴾

103. Not comprehend Him the abssa'ro (insights/discernments) possessors and He comprehends the abssa'ra (=abssa'ro), while He (is) The Lateefo<sup>1599</sup> (fine/subtle/gentle/protector) The Proficient.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ  
يُبْدِرُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ  
الْخَبِيرُ ﴿١٥٩٩﴾

104. Qad (already and affirmatively) came (to) you<sup>b</sup> persuader-evidences<sup>w1600</sup> from your<sup>n</sup> Lord; so whoever [he] discerned, so for himself<sup>w</sup> and whoever [he] blinded (his self) then over it<sup>w</sup>; and not on you<sup>b</sup> I am surely hafeedhen<sup>1601</sup> (iterative keeper-up).

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ  
فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ  
عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ  
بَحْفِيزٍ ﴿١٦٠٠﴾

105. And like tha'leka (that-afar-it/that) [We] variegate the Aya'te<sup>w</sup> (messages) and to say they<sup>z</sup>: you<sup>g</sup> studied;<sup>1602</sup> and to manifest it<sup>x</sup> [We] for a knowing people.

وَكَذَلِكَ نَصْرِفُ الْأَيَاتِ  
وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ  
لِقَوْمٍ يَعْلَمُونَ ﴿١٦٠١﴾

106. Ettabe'a (let-closely follow [you<sup>s</sup>]) what (had been) revealed<sup>1603</sup> to you<sup>g</sup> from your<sup>t</sup> Lord; no an elaha (a deity) except Him; and let-shun a'n(off) [you<sup>s</sup>] the mushrekeena (he-they who partner deities with Allah/he-polytheists).

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ  
لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ  
الْمُشْرِكِينَ ﴿١٦٠٢﴾

107. And had Allah willed not partnered they<sup>z</sup> (deities with Allah); and not We made you<sup>g</sup> over them hafeedhan<sup>1604</sup> (iterative keeper-up) and not over them you<sup>g</sup> (are) surely a custodian.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا  
جَعَلْنَاكَ عَلَيْهِمْ حَفِيزًا وَمَا  
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٦٠٣﴾

108. And let-not revile you<sup>z</sup> who<sup>t</sup> they<sup>z</sup> invoke of lesser than Allah then they<sup>z</sup> (would) revile Allah aggressively by other than knowledge; like tha'leka (that-afar-it/that) We adorned for every Ummaten<sup>w</sup> (people/community)<sup>w</sup> their works; afterwards to their Lord (is) their return

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ  
دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ  
عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ

<sup>1597</sup> The word “بَدِيع” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth! See الهادي!

<sup>1598</sup> The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>1599</sup> The word “لَطِيف” = “رَفِيق” in “اللَطِيف” in concrete (material) terms it means: fine and in abstract terms, it means: subtle or gentle or both! See البصائر! “اللَطِيف” is one Allah's most beautiful attributive names, which denotes protection in addition to fineness, subtlety, and gentleness! I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection! Hence, the only available resort is transliteration and parenthetical explanation!

<sup>1600</sup> The word used is: “بَصَائِر” plural for the singular “بَصِيرَة” =persuader-evidence!

<sup>1601</sup> The word “حَفِيزٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!

<sup>1602</sup> They accused the messenger (SAWS) that he was taught by some Jews or Christians!

<sup>1603</sup> See footnote 1440 above regarding reveal!

<sup>1604</sup> The word “حَفِيزٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (Emphasis is added)!



then *younabbe'o* ([He] *inform by piece-of-significant-and-availing-news*) them by what they<sup>z</sup> were working.

109. And *aqsamo* (they<sup>z</sup> *oathed*) by Allah *jahda* (*utmost/ultimate*) their *ayma'ne* (*oaths*) indeed *en(if)* came<sup>w</sup> (to) them an *Aya'ton*<sup>w</sup> (*message/sign*) surely assuredly<sup>1605</sup> (*would*) believe they<sup>z</sup> by it<sup>w</sup>; let-say [you<sup>s</sup>]: verily only the *Aya'te*<sup>w</sup> (*messages-/signs*) (are) *enda* (*by munificence of/ by Rule of*) Allah; and what (*makes*) you<sup>z</sup> perceive surely it<sup>w</sup> if (*the Aya'te*<sup>w</sup>) came<sup>w1606</sup> they<sup>z</sup> believe not<sup>1607</sup>.

110. And *noqallebo* ([We] *recurrently transpose*)<sup>1608</sup> their *afedata* (*keen-preoccupation of the hearts*)<sup>1609</sup> and their *abssa'ra* (*insights/ discernments*) like what not they<sup>z</sup> believed by it<sup>x</sup> first once<sup>w</sup> (*time*<sup>w</sup>) and *natharo*<sup>1610</sup> ([We] *let-alone/ forsake-/ desert*) them in their excessiveness addling they<sup>z</sup>.

111. And had surely We *naẓẓal'na* (*We iteratively descended*) to them the angels and spoke (to) them the dead and We thronged over them everything, openly/overtly not they<sup>z</sup> were to believe except if Allah wills; [and,] but most (*of*) them *yajhaloona*<sup>1611</sup> (*they act ignorantly or incorrectly*).

112. And like *tha'leka* (*that-afar-it/that*) We made for each prophet a foe<sup>1612</sup> the humankind's and the Jinn's Satans [reveal]<sup>1613</sup> some (*of*) them to some a gilded<sup>1614</sup> (*of*) the say<sup>x</sup> deceptively; and if willed your<sup>t</sup> Lord not did it<sup>x</sup> they<sup>z</sup>; so *tharrhom*<sup>1615</sup> (*let-alone/ forsake* [you<sup>s</sup>] *them*) and what *yaftarona* (*they<sup>z</sup> craft a lie for fraudulent end*).

113. And to *tassgha* (*fondlingly incline*) to it<sup>x</sup> *afedato* (*keen-preoccupation of the hearts*) (*of*) whom<sup>r</sup> they<sup>z</sup> believe not by the Here-after<sup>w</sup>; and to delight it<sup>x</sup> they<sup>z</sup> and to commit they<sup>z</sup> whatever they (*are*) committing.

114. Do then other than Allah *abtaghey*<sup>1616</sup> ([I] *earnestly-quest*) a referee; while He Who descended to you<sup>z</sup> The Book

عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ  
فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٩﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ  
لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا  
قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ  
وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ  
لَا يُؤْمِنُونَ ﴿١١٠﴾

وَنُقَلِّبُ أَفْعَادَهُمْ وَأَبْصَرَهُمْ كَمَا  
لَمْ يُؤْمِنُوا بِآيَةِ أَوَّلِ مَرَّةٍ وَنَذَرُهُمْ  
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١١﴾

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ  
الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ  
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا  
كَانُوا لَيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ  
وَلٰكِنْ أَكْثَرُهُمْ سٰٓجِدُونَ ﴿١١٢﴾

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا  
شَٰطِطِينَ الْإِنسِ وَالْجِنَّ يُوحِي  
بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ  
غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ  
فَذَرُهُمْ وَمَا يَفْتَرُونَ ﴿١١٣﴾

وَلِتَصْغَىٰ إِلَيْهِ أَفْعَادُ الَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ وَلِتَرَوْهُ  
وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿١١٤﴾

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ

<sup>1605</sup> The "ل" in "لَيُؤْمِنُنَّ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly"!

<sup>1606</sup> This "if" for "أَنَّهَا", i.e. the *fact*, or *reality*!

<sup>1607</sup> This last sentence of this great *Ayah* is an *informative interrogative* construct, i.e. *informing in inquiry* format! That is, Allah is *asking* and *informing* the "believer," not the *unbelievers*, how do they know that if such an *Ayah* were to come they will *not* believe in it? Hence, saying "يُؤْمِنُونَ" not "يَتَوَقَّعُونَ"

<sup>1608</sup> The word "نُقَلِّبُ" is the intensive form of "نُقَلِّبُ" thus, their heart and sight are transposed *time and again* in the affair, like they did before and failed to believe, so this time too.

<sup>1609</sup> The Arabic word "الْأَفْعَادُ" is plural of "فَوَاد" = *keen-preoccupation of the heart*!

<sup>1610</sup> The word "tharr," in "تَذَرُهُمْ" = "let-[you<sup>s</sup>] *alone/ forsake/ desert*" has no English equivalent *per se*, so we transliterate and parenthetically explain!

<sup>1611</sup> The word "يَجْهَلُونَ" = "tajhaloon" is rooted in "جَهْلٌ" meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) did some thing *not correct*!

<sup>1612</sup> The word "عَدُوٌّ" in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "multitudinous foe," see الهادي واللسان!

<sup>1613</sup> See footnote 1440 regarding *reveal*!

<sup>1614</sup> The word "زُخْرُفٌ" means *gilded* or "seemingly attractive"!

<sup>1615</sup> See footnote 1549 above regarding *tharr*!

<sup>1616</sup> The word "أَبْتَغِي" = "طلب حثيثاً" meaning: *earnestly quested*!

*mufassalan*<sup>1617</sup> (*it<sup>x</sup> being expounded*); and whom<sup>t</sup> *aa'taynahom* (*We accorded/given them*) the book<sup>x</sup> they<sup>z</sup> know that it<sup>x</sup> (*is*) surely *munaẓẓalon*<sup>1618</sup> (*that which had been descended*) from your<sup>t</sup> Lord by the right, so assuredly let-not be [*you<sup>s</sup>*] of the dubitantes.

الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٥﴾

115. And concluded<sup>w</sup> your<sup>t</sup> Lord's word<sup>w</sup> truthfully and justly no substituter for His words<sup>w</sup> and He (*is*) The Sameeo<sup>1619</sup> (*The Acute-Hearer/he Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

116. And *en(if)* [*you<sup>s</sup>*] obey most(*of*) whom<sup>p</sup> (*are*) in the Earth<sup>w</sup> they<sup>z</sup> mislead you<sup>s</sup> *a'n* (*regarding*) Allah's path; *en* (*not*) *yatta'beona* (*closely-follow they<sup>z</sup>*) except the presumption, and not they except conjecturing.

وَأَن تَطْعَمَ أَكْثَرُ مَن فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ هُمْ إِلَّا خَرَصُونَ ﴿١١٦﴾

117. Verily your<sup>t</sup> Lord He (*is*) knowinger (*of*) whom<sup>p</sup> [*he*] strays *a'n* (*off*) His path, and He (*is*) knowinger by the *muhtadeena*<sup>1620</sup> (*they who found and accepted the aright-guidance*).

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

118. So let eat you<sup>z</sup> of what (*had been*) mentioned Allah's name on it, *x en* (*if/since*) you<sup>c</sup> were by His *Aya'te<sup>w</sup>* (*messages*) believers.

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

119. And what (*is*) for you<sup>z</sup> that not you<sup>z</sup> eat of what (*had been*) mentioned Allah's name on it<sup>x</sup>; and *qad* (*already and affirmatively*) [*He*] expounded for you<sup>z</sup> what [*He*] forbad on you<sup>z</sup> except what you<sup>z</sup> (*had been*) forced to it<sup>x</sup>; and verily many surely mislead they<sup>z</sup> by their *ahwa*<sup>1621</sup> (*tendentious likings*) by other than knowledge; verily your<sup>t</sup> Lord He (*is*) knowinger by the aggressors.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

120. And *tharo* (*let-you<sup>x</sup> forsake/leave-off*) overt (*of*) the sin<sup>x</sup> and its<sup>x</sup> covert; verily who<sup>t</sup> they<sup>z</sup> earn the sin they<sup>z</sup> shall (*be*) requited by what they<sup>z</sup> were committing.

وَذَرُوا ظِلْهَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيَجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

121. And let-not eat you<sup>z</sup> of what not (*had been*) mentioned Allah's name on it<sup>x</sup>; and verily it<sup>x</sup> (*is*) surely a *fesqon*<sup>1622</sup> (*a rebellion vis-à-vis Allah's command*); and verily the Satans surely [reveal]<sup>1623</sup> to their *aw'leya'e*<sup>1624</sup> (*guardians-/allies*) to dispute you<sup>z</sup> they<sup>z</sup>; and *en* (*if*) you<sup>c</sup> obeyed them, certainly you<sup>b</sup> (*are*) surely *mushrekoona* (*he-they who partner deities with Allah/he-polytheists*).

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجْنِدُواكُمْ وَإِنَّ أَطْعَمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

<sup>1617</sup> The word "mufassala" = "مفصلاً" is singular, masculine, objective noun, meaning that which is made expounded!

<sup>1618</sup> The word "munaẓẓalon" is singular, masculine, objective noun, meaning: that which had been descended!

<sup>1619</sup> See the Lexicon attached to this Translation for this multi-meaning word = "السميع!"

<sup>1620</sup> See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoon"/ "muhtadeen"

<sup>1621</sup> The word "أهوى" is singular of "أهواء" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his "أهوى" agrees with what I came with, i.e. The Qur'an and Hadeeth.

<sup>1622</sup> See the Lexicon attached to this Translation for an elaboration on this rather important word!

<sup>1623</sup> See footnote 1430 above regarding reveal!

<sup>1624</sup> The word "أولياء" could also mean: friends, protectors!

﴿١٦﴾

122. Is [and] who<sup>P</sup> [he] [was] dead then We quickened him and We made for him an illumination<sup>x</sup> [he] walks by it<sup>x</sup> in the mankind, like whom<sup>P</sup> his parable<sup>x</sup>/example<sup>x</sup> (is) in the darknesses<sup>w</sup> not surely [he] (is) egressing from it<sup>w</sup>; like *tha'leka* (*that-afar-it/that*) (*had been*) adorned for the disbelievers what they<sup>z</sup> were working.

أَوَمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

123. And like *tha'leka* (*that-afar-it/that*) We made in every village<sup>w</sup> its<sup>w</sup> bigs criminals to machinate they<sup>z</sup> in it<sup>w</sup>; and not they<sup>z</sup> machinate except by their selves<sup>w</sup> and not they<sup>z</sup> perceive.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٧﴾

124. And if came<sup>w</sup>(to) them an *Aya'ton*<sup>w</sup> (*message/prophethood*) said they<sup>z</sup>: never [we] believe until [we] (*are*) given like what (*had been*) given Allah's messengers; Allah (*is*) knowinger whence [He] make/emplaces His message; will betide whom<sup>r</sup> *ajramno*<sup>1625</sup> (*be-they who had committed crime*) cringe *enda* (*by rule of*) Allah and a severe torment by what they<sup>z</sup> were machining.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ إِنَّ اللَّهَ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٨﴾

125. So whomever Allah wants to aright-guide *yashrah* ([He] *delightedly opens*) his chest for Islam; and whomever [He] wants to mislead him [He] makes his chest narrow constraint<sup>1626</sup> as if only *yassa'ado* (*to distressingly gradually-ascends[he]*)<sup>1627</sup> in the sky<sup>w</sup>; like *tha'leka* (*that-afar-it/that*) makes Allah the *rejsa*<sup>x</sup> (*filth/anathema*)<sup>x</sup> over whom<sup>r</sup> not believe they<sup>z</sup>.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٩﴾

126. And this (*is*) *Sseratto* (*road/way*) (*of*) your<sup>t</sup> Lord straight, *qad* (*already and affirmatively*) expounded We the *Aya'te*<sup>w</sup> (*messages/signs/proofs*) for a people *yadbdhakarona* (*repetitively-reminds they<sup>r</sup>*).

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿٢٠﴾

127. For them the Peace's home<sup>w1628</sup> *enda* (*by munificence of/by Rule of*) their Lord, and He (*is*) their *Wa'leyo* (*Guardian-/Ally*) by what they<sup>z</sup> were working.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢١﴾

128. And day [He] throngs them together, O, the Jinn community *qad* (*already and affirmatively*) *istakthartom*<sup>1629</sup> (*affirmably waxed you<sup>r</sup>*) of the humankind; and said their *am'leya*<sup>1630</sup> (*guardians/allies*) of the humankind: O, our Lord, *istamta'a*<sup>1631</sup> (*had lengthily affirmably enjoyed the*

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا يَنْمَعُشَرُ الْجِنَّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ

<sup>1625</sup> The word "أَجْرَمُوا" is made up of two parts: (1) "أَجْرَمَ" and (2) the "موا" = the *absentees masculine speakers'* pronoun for a *plural*! However, part (1) "أَجْرَمُوا" is a *past tense* for which there is *no English correspondent verb*! So, the closest *approximation* to that is: "*crime committed*," which slightly *different* then the *original text*!

<sup>1626</sup> The word "حَرَجٌ" = "اضيق الضيق" see "اللسان" e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another the *space between* them is called "حَرَجٌ" that is there is *practically nothing narrower* than that space between the two sheets of paper! Also, "حَرَجٌ" could mean "*sin*!"

<sup>1627</sup> The word "اصْعَدَ" is unlike "صَعَدَ" as "اصْعَدَ" means *اصعد بجهد متعب متتالي* See *اللسان*!

<sup>1628</sup> The expression "Peace's home" is *figurative Arabic tongue expression* meaning: *Paradise*!

<sup>1629</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

<sup>1630</sup> The word "أولياء" could also mean: *friends, protectors*!

<sup>1631</sup> The word "استمتع" is "تمتع طويلا" see "الهادي" hence *lengthily* is added to *emphasize this concept*!



transitory worldly delights) some of us by some and we reached our *ajala*<sup>1632</sup> (term-limit), which <sup>x</sup> *ajjalta* ([You<sup>g</sup>] term-limited) for us; said [He]: the Hell<sup>w</sup> (is) your<sup>n</sup> *mathwa*\* (obligatory: long-term/semi-permanent-abode) immortals (you all are) in it<sup>w</sup>, except whatever<sup>1633</sup> Allah wills; verily your<sup>t</sup> Lord (is) *Hakeemon*<sup>1634</sup> (infinite *hekma*<sup>1635</sup> Effector), Omniscient.

129. And like *tha'leka* (that-afar-it/that) nowalli (We: empower/enable) some (of) the *dha'lemeena*<sup>1636</sup> (injustice-doers) (on) some (injustice-doers) by what they<sup>z</sup> were earning.

130. O, community (of) the Jinn and the humankind: did not *ya'atee* (appear/come to) you<sup>b</sup> messengers of (among) you<sup>b</sup> narrating they<sup>z</sup> on you<sup>b</sup> My *Aya'te*<sup>w</sup> (messages) and they<sup>z</sup> warn you<sup>b</sup> (about) your<sup>n</sup> *lega'a* (meeting) this-day; said they<sup>z</sup>: we witnessed/testified on our selves<sup>w</sup>; and beguiled<sup>w</sup> them the life<sup>w</sup> (of) the world<sup>w</sup> and they<sup>z</sup> witnessed-/testified on their selves<sup>w</sup> that they<sup>z</sup> were disbelievers.

131. *Tha'leka* (that-afar-it/that) surely not was your<sup>t</sup> Lord *muh'leka* (perishing/causer to perish) the villages<sup>w</sup> by an injustice while its<sup>w</sup> people (are) *ghafeloona* (they who are unaware).

132. And for each (are) ranks<sup>w</sup> of what they<sup>z</sup> worked and your<sup>t</sup> Lord (is) not indeed a neglecter *amma* (regarding) what they<sup>z</sup> work.

133. And your<sup>t</sup> Lord, The Rich, mercy<sup>w</sup> possessor, *en* (if) [He] wills [He] undoes you<sup>b</sup> and *yastakblef* ([He] affirmably makes vicegerents) from after you<sup>b</sup> whatever<sup>1637</sup> [He] wills; like what [He] constituted you<sup>z</sup> of other people's progeny/creation<sup>1638</sup>.

134. Verily what you<sup>z</sup> (are being) promised surely (*it<sup>x</sup> is*) *aa'ten* (approaching/coming); and not you<sup>c</sup> (are) surely enfeeblers.

135. Let-say [you<sup>s</sup>]: O, my people let-work you<sup>z</sup> over your<sup>n</sup> status, verily I am a worker ([over mine]); so you<sup>z</sup> will know for whom<sup>p</sup> (to) be for him the home's<sup>w1639</sup>

الْإِنْسَ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا  
بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي  
أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوًى لَكُمْ  
خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ  
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٩﴾

وَكَذَلِكَ نُؤَلِّى بَعْضَ الظَّالِمِينَ  
بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٣٠﴾  
يَمْعَشَرُ الْجِنَّ وَالْإِنْسَ أَلَمْ  
يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقْضُونَ  
عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ  
لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا  
عَلَى أَنْفُسِنَا وَغَرَّبْنَاهُمْ  
الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَى  
أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣١﴾

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ  
الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَفْلُونَ ﴿١٣٢﴾  
وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا  
وَمَا رَبُّكَ بِغَفِلٍ عَمَّا  
يَعْمَلُونَ ﴿١٣٣﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ  
يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ  
بَعْدِكُمْ مَا يَشَاءُ كَمَا  
أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ  
آخَرِينَ ﴿١٣٤﴾

إِنَّ مَا تَعْدُونَ لَأَتِ  
وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٥﴾  
قُلْ يَنْقُورِ أَعْمَلُوا عَلَى  
مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ  
تَعْلَمُونَ مَنْ تَكُونُ لَهُ

<sup>1632</sup> The word “الأجل” means term-limit, see اللسان!

\*In “اللسان” “هك” = “ثوى”; and “مئوى” in The Qur’an overwhelmingly is joined with Hell! So, whoever is in the “مئوى” is there by force of his/her circumstances and not by his/her choice per se! So, *mathwa*-abode is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate!

<sup>1633</sup> The particle “ما” is “اسم أو أداة شرط” = conditional noun/particle; or “ما” = “اسم موصول” = connective noun meaning that which! See ل احمد الحلب and إعراب القرآن، لمحمود صافي!

<sup>1634</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>1635</sup> See the Lexicon attached to this Translation for “bekma”

<sup>1636</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”

<sup>1637</sup> The particle “ما” is “اسم أو أداة شرط” = conditional noun/particle; or “ما” = “اسم موصول” = connective noun meaning that which! See ل احمد الحلب and إعراب القرآن، لمحمود صافي!

<sup>1638</sup> The word “ذرية” linguistically has double meaning: (1) creation or (2) progeny! See الهادي! Clearly in this context creation is what applies!

<sup>1639</sup> See the Lexicon attached to this Translation for the word “dar” which has several meanings. Among such meanings in this context are: (1) this world and (2) the hereafter.

(world's/Hereafter's) consequence<sup>w</sup>; verily it<sup>x</sup> (the truth<sup>x</sup>), not prosper the *dha'lemoona*<sup>1640</sup> (injustice-doers).

136. And they<sup>z</sup> made for Allah of what *thara'a* ([He] propagated) of the *hartha* (tillage/cultivation) and the *an'aa'me*<sup>w1641</sup> (cattle/sheep/goats/and camels)<sup>w</sup> a lot then said they<sup>z</sup>: this (is) for Allah by their claim and this (is) for our partners (their deities); so what [was] for their partners so [it<sup>x</sup>] reaches not to Allah and what [was] for Allah so it<sup>x</sup> reaches to their partners; fouled what they<sup>z</sup> rule.

137. And like *tha'leka* (that-afar-it/that) adorned for a multitude of the *mushbrekeena* (he-they who partner deities with Allah/-be-polytheists) murder (of) their children their partners to *yurdo*<sup>1642</sup> (cause to: perish/die-out) them and to addle they<sup>z</sup> on them their religion<sup>1643</sup>; and if willed Allah not done it<sup>x</sup> they<sup>z</sup>; so let-leave them [you<sup>s</sup>] and what *yaftarona* (they<sup>z</sup> craft a lie for fraudulent end).

138. And said they<sup>z</sup>: this<sup>w</sup> (are) *an'aa'mon*<sup>w1644</sup> (cattle/sheep/goats/and camels)<sup>w</sup> and *harthon*<sup>1645</sup> (tillage/crops/produce) (are) sacrosanct/taboo not *yatt'amo* ([he] ingests) it<sup>w</sup> except whom<sup>p</sup> we will, by their claim; and *an'aa'mon*<sup>w</sup> (had been) forbidden<sup>w</sup> its<sup>w</sup> backs and *an'aa'mon*<sup>w</sup> they<sup>z</sup> mention not over it<sup>w</sup> Allah's name, *ifteyra'an* (craftily fabricated lie for fraudulent end) on Him; [He] will requite them by what they<sup>z</sup> were *yaftarona* (they<sup>z</sup> craft a lie for fraudulent end).

139. And said they<sup>z</sup> what (is) in the bellies of this<sup>w</sup> the *an'aa'me*<sup>w1646</sup> (cattle/sheep/goats/and camels)<sup>w</sup> (are) purely for our males and (are) *muharramon* (forbidden/illegitimate) on our spouses; and *en(if)be(it<sup>x</sup>)* a carrion then they (are) in it<sup>x</sup> sharers; requites them [He] will, (for) their description; verily He (is) *Hakeemon*<sup>1647</sup> (infinite *bekmah*<sup>1648</sup> Possessor) Omniscient.

140. *Qad* (already and affirmatively) lost who<sup>t</sup> they<sup>z</sup> killed their children preposterously by other than knowledge and they<sup>z</sup> forbad what Allah *razaqa* (provided/availed) them *ifteyra'an* (craftily fabricated lie for fraudulent end) on Allah; *qad* (already and affirmatively) strayed they<sup>z</sup> and they<sup>z</sup> were not *muhtadeena*<sup>1649</sup> (who found and accepted the right-guidance).

عَقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ  
الظَّالِمُونَ ﴿١٣٦﴾

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ  
الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا  
هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا  
لِشُرَكَائِهِمْ أَفَمَا كَانَ لِشُرَكَائِهِمْ  
فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ  
لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ  
سَاءَ مَا يَحْكُمُونَ ﴿١٣٧﴾

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ  
الْمُشْرِكِينَ قَتَلُوا أَوْلَادَهُمْ  
شُرَكَائِهِمْ لِيُرَدُّوهُمْ وَلِيَلْبِسُوا  
عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا  
فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٨﴾

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ  
حِجْرٌ لَا يَطْعُمُهَا إِلَّا مَنْ نَشَاءُ  
بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا  
وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ  
عَلَيْهَا أَفْتَرَاءً عَلَيْهِمْ سَجَازِهِمْ  
بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٩﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ  
الْأَنْعَامِ خَالِصَةٌ أَذْكَورُونَ  
وَحُمْرٌ عَلَى آذَانِهِمْ وَإِنْ يَكُنْ  
مِيتَةً فَهُمْ فِيهِ شُرَكَاءُ  
سَيَجْزِيهِمْ وَصْفُهُمْ إِنَّهُ  
حَكِيمٌ عَلِيمٌ ﴿١٤٠﴾

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ  
سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ  
اللَّهُ أَفْتَرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا  
كَانُوا مُهْتَدِينَ ﴿١٤١﴾

<sup>1640</sup> The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!"

<sup>1641</sup> The word "the *an'am*" = "الأنعام" or "neam" "تعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظِلْفٍ" = cattle, sheep, goats, and camels

<sup>1642</sup> The word "يردوهم" means to die out them, cause them to cease living completely!

<sup>1643</sup> Presumably the religion of Ismael (Ishmael), which they had corrupted!

<sup>1644</sup> The word "the *an'am*" = "الأنعام" or "neam" "تعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظِلْفٍ" = cattle, sheep, goats, and camels!

<sup>1645</sup> The word "حرث" has multiple meanings; in this context it means crops or produce! See *أرواح المعاني* and *اللسان*

<sup>1646</sup> Ibid.

<sup>1647</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>1648</sup> See the *Lexicon* attached to this Translation for "bekmah"

<sup>1649</sup> See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadeen" / "muhtadeen!"

141. And He Who established gardens <sup>w</sup> trellised <sup>w</sup> and other than trellised <sup>w</sup> and the date-palms <sup>w</sup> and the *zar'aa*<sup>1650</sup> (the vegetation after sprouting) <sup>x</sup> dissimilar its <sup>x</sup> *okola*<sup>1651</sup> (fruits/morsel/edibles); and the olives and the pomegranates, a look-alike and other than a similar; let-eat you<sup>z</sup> of its <sup>x</sup> *thama're*<sup>x</sup> (trees/plants crops/fruits)<sup>x</sup> if [*ir*<sup>x</sup>] *athmara* (fruited/cropped) and *aa'to* (let-[you<sup>z</sup>] accord/allot) its <sup>x</sup> right<sup>1652</sup> (on) day of its <sup>x</sup> harvest; and let-not you<sup>z</sup> squander; verily He loves not the prodigals/squanderers.

142. And of the *an'aa'me*<sup>w</sup> (cattle/sheep/goats/and camels) <sup>w</sup> a burden-carrier <sup>w</sup><sup>1653</sup> and a *farshan*<sup>1654</sup> (small *an'aa'me* for consumption); let-eat you<sup>z</sup> of what Allah provided you<sup>z</sup>, and let-not *tatta'be'o* (closely-follow you<sup>z</sup>) the steps of the Satan; verily he (*is*) for you<sup>z</sup> a foe<sup>1655</sup> manifest.

143. Eight pairs: of the sheep twain and of the goat twain; let-say [*you*<sup>s</sup>]: did the twain male forbid [*He*] or the twain females; or (*that*) comprised <sup>w</sup> [on it<sup>x</sup>] the twain females' wombs; *nabbe'oney* (let inform me you<sup>f</sup> by piece-of-significant-and-availing-news) by knowledge, *en* (if) you<sup>c</sup> were *ssadeqeena* (always-truth-enforcers).

144. And of the camels twain and of the cattle<sup>w</sup> twain let-say [*you*<sup>s</sup>]: did the twain male forbid [*He*] or the twain females; or (*that*) comprised <sup>w</sup> [on it<sup>x</sup>] the twain females' wombs; or you<sup>c</sup> were witnesses *edh* (when) enjoined you<sup>b</sup> Allah by this; so who<sup>a</sup> (*is*) wronger<sup>1656</sup> than of whom<sup>p</sup> *iftra* ([*he*] crafted a lie for fraudulent end) on Allah a lie to mislead [*he*] the mankind by other than a knowledge; verily Allah aright-guides not the people, the *dha'lemeena*<sup>1657</sup> (injustice-doers).

145. Let-say [*you*<sup>f</sup>]: [*I*] find not in what (*had been*) revealed<sup>1658</sup> to me *muharraman* (forbidden/illegitimate) on *tta'emon* (ingestion-taker) *yatt'amo* ([*he*] ingests/eats) it<sup>x</sup> except that [*ir*<sup>x</sup>] be a carrion <sup>w</sup> or blood *masfohan*<sup>1659</sup> (which is being poured

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرَّيْمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

وَمِنْ الْأَنْعَامِ حُمُولَةٌ وَفَرَشَاتٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٢﴾

ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ أَلَذَّكَّرِينَ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ أَلَذَّكَّرِينَ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْكُمُ اللَّهُ بِهِذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنْ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا

<sup>1650</sup> See the *Lexicon* attached to this Translation or the Introduction for details on this unique word!

<sup>1651</sup> The word "*okol'e*" = "أكل" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit!

<sup>1652</sup> Here "*its right*" means the *Zakah* (the prescribed Sharey'a almsgiving) according to a great many commentators; but others maintain that in addition to the *Zakah*, this "*right*" means a portion of the harvest to be given as charity to the poor who happen to attend the harvesting, as was customary before the *Zakah* was decreed.

<sup>1653</sup> The word "*حمولة*" means those animals of the "*an'aam*" that could carry burdens on their bodies!

<sup>1654</sup> The word "*فرشا*" has many meanings, among them as in this context, the small *an'aam* for consumption!

<sup>1655</sup> The word "*عدو*" in Arabic is used for: (1) singular and (2) plural as well as (3) "*multitudinous foe*," see *الهادي* and *اللسان*!

<sup>1656</sup> See the *Lexicon* attached to this Translation for "*ظالم*" = "*فاعل الظلم*" = "*injustice-doer*" and "*أظلم*" = "*wronger*!"

<sup>1657</sup> The "*ظالمين*" = "the injustice-doer," as "*الظلم*" = "injustice!" See footnote 148 below!

<sup>1658</sup> See footnote 1440 above regarding *reveal*!

<sup>1659</sup> The word "*masfohan*" is singular, masculine, objective noun, meaning that which is being poured forth, for which there is no English equivalent!



forth), or flesh (of) a swine so verily it<sup>x</sup> (is) a *rejson*<sup>x</sup> (filth/-anathema)<sup>x</sup> or a *fesqan*<sup>1660</sup> (rebellion vis-à-vis Allah's command) (had been) invoked for other than Allah by it<sup>x</sup>; so whoever [be] (had been) forced other than a transgressor and neither an aggressor, then verily your<sup>t</sup> Lord (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

مَسْفُوحًا أَوْ لَخْمَ خنزير  
فَإِنَّهُ رَجَسٌ أَوْ فِسْقًا أَوْ  
لَغَيْرِ اللَّهِ بِهِ. فَمَنْ اضْطُرَّ  
غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ  
غَفُورٌ رَحِيمٌ ﴿٦٥﴾

146. And on whom<sup>r</sup> *hado*<sup>1661</sup> (they who had adopted the Jewish "law"/customs/repented) We forbade every claw possessor; and of the cattle<sup>w</sup> and the sheep<sup>w</sup> We forbade on them their both fats save what bore<sup>w</sup> their both backs or the entrails or what (got) mixed by a bone; *tha'leka* (that-afar-it/that) We requited them by their *baghya* (selfish envy/transgression) and verily We surely (are) *ssadeqoona* (always truth enforcers).

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا  
كُلَّ ذِي ظُفَرٍ وَمِنَ الْبَقَرِ  
وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ  
شُحُومَهُمَا إِلَّا مَا حَمَلَتْ  
ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا  
اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَهُمْ  
بِغَيْرِهِمْ وَإِنَّا لَصَادِقُونَ ﴿٦٦﴾

147. Then *en* (if) they<sup>z</sup> denied you<sup>s</sup> then let-say [you<sup>s</sup>]: your<sup>n</sup> Lord (is) possessor (of) a broad<sup>w</sup>/vast<sup>w</sup> mercy<sup>w</sup> and not (to be averted/forthwith-retained) His *ba'saso*<sup>1662</sup> (intense torment) a'n(off) the people, the criminals.

فَإِنَّ كَذِبُكَ فَقُلْ رَبُّكُمْ ذُو  
رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ  
الْقَوْمِ الْمُجْرِمِينَ ﴿٦٧﴾

148. Shall say who<sup>r</sup> they<sup>z</sup> partnered (deities with Allah) had Allah willed not partnered we and nor our fathers and nor forbade we of a thing; like *tha'leka* (that-afar-it/that) denied they<sup>z</sup> of before them until they<sup>z</sup> tasted Our *ba'asa* (intense torment); let-say [you<sup>s</sup>]: do you<sup>z</sup> have of a knowledge<sup>x</sup> so *tokbrejo* (you<sup>z</sup> produce) it<sup>x</sup> for us; *en* (not) *tatta'be'ona* (closely-follow you<sup>z</sup>) except the presumption, and *en* you<sup>f</sup> (are) except conjecturing.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ  
مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا  
مِنْ شَيْءٍ كَذَلِكَ كَذَبَ الَّذِينَ  
مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ  
هَلْ عِنْدَكُمْ مِنْ عِلْمٍ  
فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا  
الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا خُرُصُونَ ﴿٦٨﴾

149. Let-say [you<sup>s</sup>]: so for Allah (is) the ultimate<sup>w</sup> argument,<sup>w</sup> then if [He] willed surely [He] (would have) surely aright-guided you<sup>z</sup> wholes.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِغَةُ فَلَوْ شَاءَ  
لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿٦٩﴾

150. Let-ay [you<sup>s</sup>]: *halomma*<sup>1663</sup> (bring forth) your<sup>n</sup> witnesses-/testifiers, who<sup>r</sup> (would) testify they<sup>z</sup> that Allah forbade this, so *en* (if) testified they<sup>z</sup> then let-not testify [you<sup>s</sup>] with them and let-not *tattabe'a* (closely-followed [you<sup>s</sup>]) *abwa* (tendentious likings) (of) whom<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (messages) and who believe they<sup>z</sup> not by the Hereafter<sup>w</sup> and they by their Lord *ya'adeloona* (they<sup>z</sup> equalize/partner other deities as coequals to Allah).

قُلْ هَلَمْ شَهِدَ أَعْمُ الَّذِينَ  
بِشَهَادَتِهِمْ أَنَّ اللَّهَ حَرَّمَ هَذَا  
فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا  
تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا  
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿٧٠﴾

151. Let-say [you<sup>s</sup>], let-come you<sup>z</sup> [I] recite what forbade your<sup>n</sup> Lord on you<sup>z</sup>: that not you<sup>z</sup> partner (other deities) by Him a thing, and by both the begetters (parents)

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ  
رَبُّكُمْ عَلَيْكُمْ أَلَا تُشْرِكُوا بِهِ

<sup>1660</sup> See the *Lexicon* attached to this *Translation* for an elaboration on this rather important word!

<sup>1661</sup> The word "hado" for the singular and "hado" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

<sup>1662</sup> See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

<sup>1663</sup> The Arabic word "هَلَمْ" has several meanings, such as: come forth, come on, bring (me), give (me)!

*ehsanan* (rendering dutiful needs); and let-not you<sup>z</sup> kill your<sup>n</sup> children of penury; *We narꝥogo* ([We] provide/ allot) you<sup>b</sup> and *eyyahum*<sup>1664</sup> (indeed including them); and let-not near you<sup>z</sup> the profanities<sup>w</sup><sup>1665</sup> what appeared/-manifested of it<sup>w</sup> and what hid; and let-not kill you<sup>z</sup> the self<sup>w</sup> which<sup>u</sup> Allah hallowed/forbad except by the right *tha'lekum* (he-afar-collective-you/that) [He] enjoined you<sup>z</sup> by it<sup>x</sup> *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> cerebrate you<sup>z</sup>.

152. And let-not near you<sup>z</sup> the orphan's possession except by which<sup>u</sup> (*is*) excellenter until [he] attains his *ashudda*<sup>1666</sup> (prime/ full mental and physical strengths); and let-fulfill<sup>1667</sup> you<sup>z</sup> the measure and the balance by the *qesstee*<sup>1668</sup> (rendering absolute-justice post removal of injustice); not [We] charge a self<sup>w</sup> except its<sup>w</sup> capacity; and if you<sup>z</sup> say<sup>1669</sup> then *e'edelo* (let-equalize and be-just you<sup>z</sup>) and albeit [he] was kin-possessor, and by Allah's covenant let-fulfill you<sup>z</sup> *tha'lekum* (he-afar-collective-you/that) [He] enjoined you<sup>z</sup> by it<sup>x</sup> *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> reminisce you<sup>z</sup>.

153. And verily this (*is*) My *Sseratte*<sup>x</sup> (road/ way)<sup>x</sup> straight, so *etta'be'o* (let-closely-follow you<sup>z</sup>) it<sup>x</sup> and let-not *tattabe'o* (closely-follow you<sup>z</sup>) the paths,<sup>1670</sup> then sundered by you<sup>z</sup> off His path; *thalekum* (he-afar-collective-you/that) enjoined you<sup>z</sup> [He] by it<sup>x</sup> *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> *tattaqoona* (reverently guard you<sup>z</sup> not to displease Allah).

154. Afterwards *aa'tayna* (We accorded/gave) *Mosa* (Moses) the book conclusively<sup>1671</sup> on whom<sup>x</sup> *absana* ([he] excelled), and an expounding for everything, and an aright-guidance<sup>x</sup> and a mercy,<sup>w</sup> *la'alla* (craving currently unavailable deed that/perhaps) they by their Lord's *lega'a* (meeting) believe they<sup>z</sup>.

155. And this (*is*) a book<sup>x</sup> We descended it<sup>x</sup> blessed<sup>x</sup> so *ettabe'o* (let-you<sup>z</sup> closely-follow) it<sup>x</sup> and *ettaqo* (let reverentially guard you<sup>z</sup> not to displease Allah) *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> *turhamoona* (you<sup>z</sup> be

شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطُرَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصْنِكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٢﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُوا نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصْنِكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٣﴾

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصْنِكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٤﴾

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٥﴾

وَهَذَا كِتَابُنَا أَنْزَلْنَاهُ مُبَارَكًا فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٦﴾

<sup>1664</sup> The word “إِيَّاهُ” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

<sup>1665</sup> The word “فاحشة” = “profanity” (plural “فواحش” as indefinite noun or plural “الفواحش” as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context!

<sup>1666</sup> The Arabic word “ashudda” = “أشده” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths!

<sup>1667</sup> The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

<sup>1668</sup> See the Lexicon attached to this Translation for the difference between “القسط” and “العدل”!

<sup>1669</sup> That is to say in a statement of judgment or decision in any case of dispute.

<sup>1670</sup> That is “other” paths!

<sup>1671</sup> See the Lexicon attached to this Translation for more elaboration on this word, for the distinctive difference between “conclusion” and “completion!” Thus, the book was given in conclusion to he who accepted it and complied with its dicta, primarily the great messenger of Allah Mosa (Moses), peace be upon him, or any one who likewise accepted the book and complied with its dicta.

*mercy-given).*

156. That-not<sup>1672</sup> you<sup>z</sup> say: verily only the book (*had been*) descended on *ta'efatayn*<sup>w</sup> (*band/party*)<sup>w</sup> of before us; and *en*<sup>1673</sup> (*indeed*) We were regarding their study (*are*) surely neglectors.

157. Or say you<sup>z</sup>: had that we (*had been*) descended on us the book surely (*we would have been*) *ahda* (*of better/more aright-guidance*) than them; so *qad* (*already and affirmatively*) came<sup>x</sup>(to) you<sup>b</sup> evidence<sup>w</sup> from your<sup>n</sup> Lord and an aright-guidance<sup>x</sup> and a mercy<sup>w</sup>; so who<sup>a</sup> (*is*) wronger<sup>1674</sup> than who<sup>p</sup> [*he*] denied by Allah's *Aya'te*<sup>w</sup> (*messages/The Qur'an*) and [*he*] shunned *a'n* (*off*) it<sup>w</sup>; [*We*] shall requite whom<sup>r</sup> they<sup>z</sup> shun *a'n* Our *Aya'te*<sup>w</sup> the ill torment by what they<sup>z</sup> were shunning.

158. Do they<sup>z</sup> wait/look except that *ta'teya*<sup>w</sup> (*descend/come*)<sup>w</sup> (to) them the angels or *ya'ateya*<sup>x</sup> (*sublimely/unimaginably comes*)<sup>x</sup> your<sup>t</sup> Lord or *ya'ateya*<sup>x</sup> (*appear/happen*)<sup>x</sup> some (*of*) your<sup>t</sup> Lord's *Aya'te*<sup>w</sup> (*miracles/signs/proofs*); day *ya'atee*<sup>x</sup> (*appear/happen*)<sup>x</sup> some (*of*) your<sup>t</sup> Lord's *Aya'te*<sup>w</sup> benefits not a self<sup>w</sup> its<sup>w</sup> belief not had believed-she<sup>y</sup> of before or earned-she<sup>y</sup> in its<sup>w</sup> belief a *khayran* (*worship/goodness/desirables*); let-say [*you*<sup>s</sup>]: let-wait you<sup>z</sup> verily we (*are*) *muntaadheroona* (*ones that are waiting*).

159. Verily who<sup>r</sup> they<sup>z</sup> sundered their religion and they<sup>z</sup> were sects/factions,<sup>1675</sup> not you<sup>s</sup> (*are*) of them of a thing; verily only their matter (*is*) to Allah afterwards *youna'bbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) them by what they<sup>z</sup> were doing.

160. Whoever came<sup>x</sup> [*he*] by a *hasanatey*<sup>w</sup> (*good-deed*)<sup>w</sup> verily for him ten folds its<sup>w</sup> like, and whoever came<sup>x</sup> [*he*] by the misdeed<sup>w</sup> then not (*to be*) requited [*he*] except its<sup>w</sup> like, while they (*are*) not *yodh'lamoona*<sup>1676</sup> (*to be wronged they*).

161. Let-say [*you*<sup>s</sup>]: verily I aright-guided me my Lord to *Sseratten* (*single and specific Path*) straight, a religion *geyaman*<sup>1677</sup> (*forthright/suitable for living*), (*Ebraheema's* (*Abraham*)'s sect<sup>w</sup>/faith<sup>w</sup> *haneefan*<sup>1678</sup> (*rightly inclined he*) and [*he*] was not of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ فِي إِيْمَانٍ خَيْرًا قُلْ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا تُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

قُلْ إِنِّي هَدَيْتُ رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

<sup>1672</sup> This “أَنْ” is for “لَيْتَا” which means *so-that-not*

<sup>1673</sup> The particle “إِنْ” has several applications, here (and Allah knows best) it means *surely, certainly, indeed*

<sup>1674</sup> See the *Lexicon* attached to this Translation for “ظالم”=“فَاعِلُ الظلم”=“injustice-doer” and “أظلم”=“wronger!”

<sup>1675</sup> The word “شِيْع”=“sects/factions” in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other!

<sup>1676</sup> The word “wrongs” has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah*!

<sup>1677</sup> The word “قِيمًا”=“مستقيما” i.e. means *forthright/suitable for living*! See *اللسان ، الراغب*

<sup>1678</sup> The word “حنيفًا”=“ميلًا” is an *adverbial construct*, hence “leanly!” See *إعراب القرآن ، لمحمود صافي* The “leaning” is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worships!



162. Let-say [you<sup>s</sup>]: verily my Prayer<sup>w</sup> and my *nosok* (*worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca*)<sup>x</sup> and my living<sup>x</sup> and my dying<sup>x</sup> (*all are*) for Allah the worlds' Lord.

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ  
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٧﴾

163. No partner for Him and by *tha'leka* (*that-afar-it/that*) I (*had been*) commanded and I am the Muslims' first.

لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا  
أَوَّلُ الْمُسْلِمِينَ ﴿٦٨﴾

164. Let-say [you<sup>s</sup>]: do other than Allah [I] desire a Lord while He (*is*) Lord (*of*) everything; and earns<sup>w</sup> not every self<sup>w</sup> except on it<sup>w</sup>; and not *ta'zero* (*ill-burdens, sins, offends*) a *wa'zeyra'ton* (*she-ill-burden-bearer/ she-sinner/ she-offender*) another's *wezra* (*an ill-burden/ sin/-offense*)<sup>1679</sup>; afterwards to your<sup>n</sup> Lord (*is*) your<sup>n</sup> return, then *youn'bbe'o* ([He] *inform by piece-of-significant-and-availing-news*) you<sup>b</sup> by what you<sup>c</sup> were in it<sup>x</sup> differing.

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ  
كُلِّ شَيْءٍ ۖ وَلَا تَكْسِبُ كُلُّ نَفْسٍ  
إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ  
ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ  
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

165. And He Who made you<sup>b</sup> the Earth's<sup>w</sup> *kbala'ef*<sup>1680</sup> (*iterative successors*) and [He] raised some (*of*) you<sup>b</sup> above some ranks<sup>w</sup> to essay you<sup>z</sup> [He] in what *aa'ta* ([He] *accorded/allot*) you<sup>b</sup>; verily your<sup>t</sup> Lord (*is*) swift (*in*) the punishment and verily He surely (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

وَهُوَ الَّذِي جَعَلَ لَكُم مِّن دُونِ  
الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ  
دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ إِنَّ  
رَبَّكَ سَرِيمٌ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ  
رَّحِيمٌ ﴿٧٠﴾

<sup>1679</sup> See the *Lexicon* attached to this *Translation* regarding *ill-burden*!

<sup>1680</sup> The word “خلاف”=plural for “خالف”=successor, which is a *masculine plural*; while “خلفاء”= plural of “خليفة”.